Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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Methodism's Advance At Amherst

(See story on Page 19)

November 15, 1950

FROM COVER TO COVER

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READERS WRITE

Forgot Later Report

I think I can add a significant detail to Robert E. Segal's indictment of the *Christian Century's* "holy war" against Israel. In its August 16, 1950 issue, p.982, the *Christian Century* carried a story headed "Israel Forbids Christians to Broadcast in Hebrew." The story was based on an incident which had occurred in June when a Protestant broadcast was cancelled at the last minute because of alleged pressure — unofficial — from a faction of the Israeli government. But the *Christian Century* neglected to mention that on July 14th — well before the magazine went to press—the Religious News Service carried a story headed "Israeli Radio Controversy Settled," which began, "A spokesman for the Israeli government announced here (Jerusalem) that Protestant groups would be permitted to broadcast programs over Radio Israel in the Hebrew language." The same report was carried by the Associated Press at a later date. On the chance that the *Christian Century* might have omitted this essential part of the story through oversight, a member of my family wrote to the editor about it. But the *Christian Century* has not, to date, carried any amplification of its original story, and does not seem to be concerned that it created a misleading impression through its omission.

STANLEY LICHTENSTEIN,
Washington, D.C.

Out Of Breath

I enjoy my ZIONS HERALD. It keeps me informed and stirred up! I wish to congratulate Manfred A. Carter on his thought-provoking article, "Limit the Streamliner." Here is something that needed to be said and he has made a touchdown. Just by chance, I suppose, a quotation from Albert Schweitzer was placed as an insert and framed in the middle of this article. It ends, "What is full of meaning is united to what is senseless." This was not intended to be connected with this article but it bears out Mr. Carter's contention that so much of the meaningful ministry of our Methodist preacher is dissipated by the requirements of a regimentation which is unreasonable and deadening to the spirit.

After the war I returned to the church after nearly six years as an army chaplain. After years of struggle the chaplaincy had finally freed the clergyman in the ranks from many military formations and regimented requirements which unnecessarily burdened him and set him free to minister to the religious needs of the soldiers. There was a time when the chaplain was expected to serve as a mess-officer, athletic director, counsel for defence in Court Martial hearings, etc. Now this battle has been won, and he has hours available for study and counseling with the men of his command. Now he is no longer at the beck and call of unit commanders who need an extra officer here and there to bolster up some sagging line of his complex organization.

Back in the church I am distressed to find how cluttered the minister's mail is with instructions and pleas for nearly every Sunday in the year. This Sunday is set aside for Temperance, this for the Retired Preachers, this for the United Nations, this for our District Project, *ad infinitum*. Pamphlets are ground out in prolific numbers by our ambitious secretaries, Councils of Secretaries Lord's Day League, Home Missions Board and the like, each one tearfully explaining that if this cause is not given immediate right-of-way, the Kingdom of God will suffer immeasurably and we will be guilty of a breach in the walls of our church and its efficient performance of duty.

The unfortunate minister feels that above all else is the virtue of loyalty. Recently I enjoyed talking to a fellow-minister who had tried during 35 years of his ministry to be a "go-getter." "I am now 60 years old," he said. "I am enjoying my present pastorate as I never have for years, all because I am no longer bucking for a promotion. I know I am now too old for this lost hope, so I am preaching the gospel of eternal redemption to my people and faithfully ministering to hungry hearts." This is freedom — the kind our armed forces has finally achieved for its uniformed ministers, while the church increasingly shackles its prophets whose ministry should be full of meaning and not weighted down with what is bordering on the senseless.

I do not discount one iota the good causes we must represent through the church year. It is just that in trying to keep up the pace which our voluminous daily mail for the church agencies advocate, I come up to Sunday morning utterly out of breath and wishing the minister had a few golden hours to minister to the sheep of his pasture and breath and vitality for his essential ministry. Personally I am cultivating the grace to say "no" to about one-half of the meetings which by all means a minister must attend.

(Rev.) PERCY M. HICKCOX,
Lynn, Mass.

Business And The Church

For many years it has been my weekly practice to read the *Christian Advocate* and ZIONS HERALD. This week it is peculiarly discouraging to find that what the *Advocate* views as a great new boon to American religion, the movement to ally religion and the church more closely with the active business world is apparently viewed by the HERALD as something sinister and to be rebuked.

I have several times read over the quotations from Mr. Wilson in your editorial and can find in them nothing false or unfair. Do they warrant the statement that Mr. Wilson believes that the "church is filled with cloistered old people who, from his own description, are naive, gentle, and even stupid?" Isn't that one of the extreme and rash judgments that makes so much trouble in the world?

How does it happen that the laboring man avoids the church and the prosperous business man is rebuffed when he tries to get closer to the church?

Doesn't this temptation to utter generalities that are not strictly justifiable, or principles that cannot be proved wise, or to undervalue the motives of fellow men, account for the trouble through the years about the "Methodist" Federation for Social Action? Nobody acquainted with the personnel of the Federation doubts the high altruistic ideals of the members and their splendid personalities; but for many years, many have distrusted them to some extent because of their taking certain untenable grounds, which The Methodist Church would not safely avow. Why cannot we now accept the alliance of business with the church for all it may be developed to mean, instead of throwing cold water upon it?

KARL P. HARRINGTON,
Middletown, Conn.

The Federation Speaks For Itself

An official Methodist Federation for Social Action document, adopted by its Executive Committee.

UNDER THE CAPTION "The Courts and Schools," a great southern editor recently discussed the implications of a suit by a group of Negroes in Atlanta, Georgia, seeking abolition of segregation in secondary schools as well as institutions of higher learning. He introduced his comment with a statement from governor-elect James F. Byrnes of South Carolina on the same subject: It is time "for deliberation, not denunciation; for more thinking and less talking." Then our editor observes:

"Denunciation is noisy, but not helpful. . . . The public will do well to keep its shirt on and not give way to denunciation nor ear to demagogues. . . . What we want now is not 'I told you so,' or 'We warned you.' We want some leadership. . . . Let's have deliberation. . . not denunciation."

In times of hysteria, leaders in the Christian church have an opportunity and a duty to illustrate dispassionateness in judgment and a conscientious determination to be governed by facts instead of rumor. The bishops of the Southeastern Jurisdiction of The Methodist Church and the Board of Publication of the church have recently announced in the secular and church press decisions regarding the Methodist Federation for Social Action without any inquiry of the Federation itself and in disregard of the facts in the respective cases. Courtesy and a concern for accuracy would seem to have dictated such inquiry before taking summary action. Instead, on the basis of reports in the secular press the bishops of the Southeastern Jurisdiction on August 6th denounced the Federation for actions the Federation never took. Following suit and on similarly non-factual bases, the Board of Publication on September 14th voted to order the Federation to vacate the office it now occupies at Methodist Headquarters Building in New York.

The counts on which both actions were taken were, as reported in the press: (1) The Federation refused to consider changing its name so as to omit "Methodist" from it; (2) The Federation at its recent membership meeting adopted unwarranted resolutions regarding the crisis in Korea; (3) The Federation at its recent membership meeting voted to ask Presidential clemency for the 11 convicted Communists.

THE FEDERATION now asks, without rancor on its part, that the record and the facts be consulted in each of the instances specified. In the first place, the Federation had its present name before The Methodist Church had its present name! Three churches united — none of them previously called itself The Methodist Church. Exercising their freedom, they appropriately selected as the name of the united church a nomenclature popularized for nearly 40 years by the Methodist Federation for Social Action. But the Federation has not haggled over this detail. It has for years "safeguarded" the church by invariably specifying in all its literature that it is "Unofficial." Nor has it ignored recent agitation that its name be changed.

It has simply proceeded in orderly fashion to poll its membership on the matter. The name of the Federation is *Article One* of its Constitution. The Constitution specifies that amendments must originate in the executive committee or the national committee or the annual membership meeting and the entire membership of the Federation must then vote by mail for adoption or rejection of proposed amendments. At its recent meeting at Wilberforce, Ohio, the executive committee of the Federation *adopted a proposal* so as to amend the Constitution as to involve no further use of the name "Methodist" in its name. That proposal is in process of being submitted to the membership of the Federation for a vote by mail. It is hoped that misrepresentations of the Federation for its orderly procedure will not obfuscate the issue and make action on the merits of the case doubly difficult.

The membership meeting of the Federation debated a variety of resolutions on the Korean crisis. As is proper in a democratic society and certainly in line with good American tradition, every person had his say. But *no resolution on Korea* was adopted by the membership meeting.

FINALLY IN A LIST described as "political prisoners," presidential amnesty was requested in a resolution adopted by the membership meeting. But in this list *the eleven convicted Communists are notable for their omission.* They simply aren't mentioned there or elsewhere in the record of the proceedings of the meeting! The repeal of the Smith Act was urged on the basis of its unconstitutionality, and because, given a government hostile to The Methodist Church, Methodist preachers might be jailed for their proclamations from a "free pulpit."

In the interest of civil liberties and freedom of expression action against the Smith Act was taken as follows:

"The right of any individual to speak his mind as to what is right or wrong is democracy's best safeguard. We, therefore call for repeal of the Smith Act as being unconstitutional and designed to suppress any unpopular political philosophies. We appeal for Presidential amnesty for all convicted under the Smith Act."

It is to be noted that the first people convicted under that Act are not Communists, but anti-Communists (freedom for whom the Communists have not espoused) and that the Federation's action was not for any one specific group of individuals, but against an undemocratic act for all of its victims. There is nothing at all unusual about opposition to the Smith Act on the part of organizations loyal to American democracy and to its preservation. Strong action against the Smith Act has been taken by numerous non-Communist and anti-Communist organizations such as the American Civil Liberties Union and the Americans for Democratic Action.

The official position of the Federation regarding Communism is clear and unequivocal. In a unanimously

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The Reformer

DONALD P. HURLBURT

An old man arose one morning with the stamp of a tremendous purpose deeply impressed upon his face. During the night God had been speaking to this old man and the old man had been listening. God had said, "My Spirit shall not always strive with man;" and the old man believed what God had said. God had said that mankind was very wicked and the race was going to be destroyed from off the face of the earth, and the old man believed what God had told him. God had bade him, "Make a house-boat;" and so the old man arose this morning, determined to obey God's command.

What though the sun was shining brightly, just as it had every fair day for nearly six-hundred years, as the old man could well remember? What though the venerable old man, looking at all the signs of the weather and interpreting them as only one of such long experience could, still could discover only omens of a long season of fair skies? Yet God had told him a flood was coming; and so come it would, and he would begin at once to prepare for it. He believed God, and against that faith all the accumulated experience of nearly six-hundred years availed absolutely nothing. If God had told him the sun would not rise that morning, he would have believed God, though he had seen it rise for nearly two hundred thousand mornings. And so his determination was fixed this morning to obey the command of God implicitly.

He went into the forest and selected one of the mightiest of its monarchs and felled it. He limbed the trunk and drew it out into the open and went at it with broadax and adz, chisel and mallet, to shape it for the keel of his house-boat — all because he believed God.

Presently, let us suppose, a neighbor, hearing the noise, sauntered over to see what was going on.

He stood around in the way with his head on one side, critically examining the work, just as a bystander will do to-day, even four thousand years later, looking wise and saying nothing for a while. Apparently, the old man did not see him at all but kept right on with his work.

By and by the neighbor asked, "What are you making, Neighbor Noah?"

The old man only paused long enough to reply solemnly, "I am building a house-boat to save myself and family. There is going to be a flood that will drown all the wicked. You'd better build one, too."

The neighbor turned his eyes up toward the blue sky, that showed not even the shadow of a cloud, and the brightly shining sun. He noticed which way the wind blew and watched the flight of a passing flock of birds. Then he threw back his head and laughed long and uproariously, slapping his knees and holding his sides.

When he could sober off enough to get his breath, he asked, "Is that the latest joke?"

All this time the old man had been hewing away industriously at the great timber, as if every stroke was a matter of life and death with him.

"No, it is no joke but the most solemn truth," he said.

The neighbor stared at him curiously.

"Well, old man, what is the matter? Have you got the dyspepsia? Is your liver out of order? Did you have the nightmare last night?"

Noah paid no attention to this sally. All he said was, "There is going to be a flood. Flee from the wrath to come!"

And then he began again hewing and chiseling away for dear life, as though he expected the water to pour from the clear sky the next moment.

The neighbor soon walked away, shaking his head sagely, as much as to say, "Queer old man! I guess his mind is failing and he is getting childish in his old age."

As for Noah, he set his teeth firmly together and kept right at work. He knew what was before him. He had counted the cost and he was willing to pay the whole price. He knew that very soon now he would be the laughing stock of the whole community, the target of their jeers and the butt of their jokes. He hardly expected that they would give heed to his words. He only anticipated being laughed at for his pains. Nevertheless, he must give them warning. He felt that it was his duty to do so. He must do it to clear his own conscience. If he warned them, then he had no further responsibility in the matter, whether they heeded his warning or not. And in his heart he commiserated with them greatly, poor, foolish creatures that they were, deaf to his repeated warnings, rushing blindly, heedlessly on to their own destruction. Yet he shrank unspeakably with all the shrinking of a sensitive nature from the ordeal that he foresaw ahead.

We who have multitudes of friends — we who drift lazily, indifferently along with the popular current — we who have never experienced the sensation of acting as a reformer in opposition to popular opinion — let us imagine, if we can, what it means to stand alone with God. Imagine how it feels to have your name bandied about, the sport of every vulgar fellow, a byword to the small boy on the street. Imagine how it seems to feel, wherever you go, that people are staring curiously at you behind your back from every door and window, pointing you out to one another with slighting remarks.

Perhaps some think this picture is overdrawn. But, no. Human nature is the same today that that it was in the days of Noah. And Noah seems to have been a real

"Who but Albert Schweitzer would have prayed that the crazed hippopotamus, raging before his hospital, upsetting canoes in blind fury and killing the occupants in the water, might be led by some animal premonition to escape before he was shot!"

* * * *

"Albert Schweitzer, An Anthology," edited by Charles R. Joy. The Beacon Press, Boston, Massachusetts.

human being, with feelings to be wounded and a heart to ache, the same as the rest of us.

So, please consider, how would *you* like to leave your pleasant every-day life with your friends and acquaintences and become a reformer — a crank — perhaps like Carrie Nation, John Brown, Martin Luther, John Wesley, Paul of Tarsus, John the Baptist, Jonah the prophet, or Noah the patriarch? How would *you* like that job, with hardly a friend in the world, or, at least, with an unpopular minority — but with God?

"O it is hard to work for God,
To rise and take his part
Upon this battle-field of earth
And not sometimes lose heart."

It is hard to stand alone for Christ and right; but it is the only wise course to pursue, when God bids us do it. And Noah found, as we will see, that God honors obedience and rewards it with salvation — that God and one surrendered soul make a majority.

THE STORY OF Noah's strange whim soon spread abroad, as he knew it would; and people came from far and near to look at his growing vessel and scoff and jeer and offer flippant suggestions. "Put wheels under her, so she can travel during a drought," proffered one skeptical onlooker. Another had a brilliant idea. "Better build wings on her, so she can fly down to the sea." Still a third volunteered, "Bore some holes in the bottom, so the rain can run out." The crowd of bystanders laughed heartily at each sally of wit, which was just what the jokers wanted.

But poor old Noah felt pretty lonely and wretched and generally miserable, as he silently but vigorously prosecuted his daily toil. He did not try to reply in kind with any wise or witty speeches. All he had to say was, "The flood is coming! Make haste to get ready! Perhaps to meet thy God!" And when this would be greeted with another outburst of mocking laughter, the poor old man would bite his lips and go at his task with redoubled vigor.

Yet, when he lay down to rest at night after the day's work was finished, it was with a sigh of relief that another portion of his hard duty was done and done so well. He had worked faithfully at the house-boat, he had given the people warning and he had held his temper and kept silence under severe provocation. And in his heart he pitied those poor, foolish scoffers. And God smiled at him, well pleased with his faithful service.

AND THOSE WHO came to sneer and to be amused went away, some still mocking and joking about "the old fool," some looking sober or anxious, some glancing at one another, shaking their heads and tapping them significantly, as though to insinuate, "Poor old man! He has gone daft! Isn't it too bad? Something ought to be done about it. Why, who ever heard of such a thing? Here the earth has been running for a thousand years or more and there has never been any such flood yet. Where are the signs of a deluge?"

And so they continued, buying and selling, marrying and giving in marriage, until the day when Noah finished his house-boat and moved into it with his entire family.

That must have been a great day — a day of great trial and a day of great triumph for the old patriarch. It saw the completion of his tremendous task; it witnessed the climax of the trial of his patience and long-suffering, as the vast concourse of his fellow men swept back and forth in a mad revel of fun at his expense — poor self-deluded creatures of petty pride and passion, soon to be nothing but water-soaked corpses, floating bloodless and ghastly on the great deep! — and it knew the triumph of that supreme type of faith that stands staunch and unswerving, true to God and right in the face of men and nations. It was a long day, a day of severe provocation. But Noah passed through every test triumphant. Though no sign of rain had yet appeared, though the scoffers were numerous and even those who threatened were not missing, still, in spite of all opposition Noah brought his family into his house-boat and shut the door.

Then his clumsy craft became a sort of citadel, wherein poor Noah and his loved ones were besieged by the mad mob, intoxicated with sin, bent only on amusement. There, in voluntary imprisonment, the house-boat's denizens remained cooped up in their crowded quarters for seven sunny days and seven moonlight and star-studded nights, while not a drop of rain fell and about them danced and capered in fiendish glee the mocking multitude. And, doubtless, some of those within became disgusted and wished to join those without in that mad dance of death. But the old patriarch stood firm and faithful. "No," said he in reply to their pleadings, "if any of you leave this house-boat, you leave it to stay out and die. For the flood is coming as surely as God is." And so he prevailed upon them to remain inside.

PERHAPS ABOUT THE seventh day some of the more serious of his fellow men began to take a more sober view of the whole thing. They saw that Noah was in dead earnest. They saw that he was actuated by some idea that, however mistaken it might be, yet controlled the whole man. So they decided that he was actually insane — a monomaniac. Then perhaps some of the more officious of them dispatched a messenger to the proper authorities to have them come and force their way into the ark and carry him off to the lunatic asylum. "Why, it was perfectly ridiculous," they said, "for that crazy old man to shut himself and his family up in that crazy old tub and talk about a flood, when it had not rained a drop for a week!"

When a man assumes the role of a reformer and tries with the help of the Holy Spirit to "reprove the world of sin, of righteousness and of judgment," after every other resource of slander and mockery and abuse has been employed in vain, then the last resort of the world is generally this: "He is crazy! Shut him up in the madhouse!" It always has been so and it probably always will be. The reformer should expect it and plan for it.

But before this particular messenger had accomplished his purpose, something had occurred. It began to rain. And it did not simply rain. It poured. There were no cats and dogs or pitchforks about it; but the water came

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The Voter's Road-Block

The off-year election built a road-block in the path of the Truman administration's program. Since the Republican victories throughout the nation did not constitute a land-slide situation, the two-party nature of American government has been strengthened and, while coalition will clearly be the rule of the day for the next two years, neither the Republicans nor the Democrats can claim any undisputed upper hand.

For the churchman this situation will involve some careful consideration: he is a citizen, and while he holds one political view, his fellow-churchman holds another view. It will be difficult for a solid conservative churchman to insist that the church express a devotion to conservatism; it will be equally impossible for a liberal churchman to say that the church is liberal. Issues like socialized medicine, social security, old-age assistance, and a host of other hotly-debated matters will most assuredly come in for consideration by churchmen. Labor legislation will be hotly debated, along with lobbies. We do not believe that the solution of these and other domestic matters, will be stifled by a political stalemate; rather we believe that the present situation is full of health and hope for the operation of the democratic process.

On the matter of foreign policy we have deeper concern. The outright demands by some politicians for the ousting of Secretary of State, Dean Acheson, are frightening. They are frightening because we are in a United Nations war against those who would follow the line of imperialism. Last week's "unexplained withdrawal" of troops by the Chinese Communists could well have been caused by the clearcut statement of purpose made to the United Nations by our State Department and by our American delegation to the U.N. Moreover, Ambassador Warren Austin's realistic role in insisting that an envoy from Red China come to the U.N. to explain China's intervention in Korea, bids well for a possible peaceful solution to the broiling war in Asia. Surely it will be logical for the U.N. to ask the Chinese Reds about Indo-China, as well as Tibet.

Americans should be proud of the basic intention of our foreign policy. The State Department has prepared an excellent statement called "Our Foreign Policy"* which closes with these significant words: "Today the foreign policy of the United States is a declaration of interdependence of men and nations. We now know, as Woodrow Wilson told us 34 years ago, that 'we are participants, whether we would or not, in the life of the world. The interests of all nations are our own also. We are partners with the rest. What affects mankind is inevitably our affair as well as the affair of Europe and Asia.' These twin propositions of independence and interdependence explain what we are and why we have become — and will remain — free."

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* "Our Foreign Policy," Department of State Publication 3972, State Department, Washington, D.C.

This Headquarters Phobia

The meeting of the National Council of Churches at the end of this month has within its power the chance of making a genuine Protestant union. The overwhelming majority of American Protestantism will be represented, and if the meeting remains truly Protestant, it should create the most impressive demonstration of democratic power in America.

We are perplexed, however, at some of the side issues that keep cropping up in the news. *The Christian Century* wants Columbus, Ohio, to be a kind of "Vatican" center for American Protestantism. The Church Federation and the Chamber of Commerce of Indianapolis want their city to become the "capital of American Protestantism." Previous bids for Protestant headquarters have come from Cleveland where

a massive area of the city has already been eyed for the construction of a Protestant citadel.

Our objection to all of this is not, as has been constantly charged, that we are of the "East" and that we are simply jealous — or something! Nor is it our belief that 150 Fifth Avenue, New York City is the palace of God! We have not even put in a plug for 581 Boylston St., Boston! Our objection to this headquarters phobia is that it implies a centrality of control and a uniformity which is utterly inconsistent with the nature of Protestantism. It is an attempt to build Protestantism from the top down, rather than a widespread building that has its foundations in the spiritual life of all of the people throughout all of the country. It might well be that our need is to put our executive churchmen back on horseback and take them away from desks: men on horseback developed American Protestantism in the highways and by-ways; men at desks are tempted to develop messianic-complexes as they card-index people, places, and programs.

We must not become a "Vatican"-centered Protestantism, and while the comfortable majority status of Protestants in Columbus, Cincinnatti, Cleveland, and Indianapolis is attractive for the easy establishment of Protestant headquarters, let us remember that our mission is throughout every road and path of this nation and this is where we develop the authority of the free spirit under the realistic influence of a Christ in whom there is no East nor West.

Protestant Intolerance

Last week Religious News Service carried two stories of intolerance that make every freedom-loving Protestant blush with shame. The first story came out of Greece: an Orthodox priest incited a mob of people to demand that all non-Greek Orthodox believers be driven out of the town of Agnandia. The second story came from a conference in Pretoria, South Africa, where a conference called by the Dutch Reformed Church demanded, among other things, a ban on immigration of Roman Catholics into South Africa.

Both of these episodes reflect the tragedy of church-state relations. Both episodes indicate the violent extremes that can be expected when one church seeks to hold a legal status of priority over other groups. We like what our Methodist spokesman in South Africa said of the Dutch Reformed Conference: "The Methodist Church, while holding firmly and without apology to the doctrines of the Protestant faith, has never attacked those of other churches, feeling that its sole function is to help build up the body of Christ on earth and to go on trying to make more and better Christians. We are friends of all and enemies of none." We also liked what the Quaker spokesman said about the Dutch Reformed action: "We do not support the doctrines or policies peculiar to the Roman Catholic Church, but we disassociate ourselves entirely from the resolution passed at the conference. We maintain that every man has the right to worship God in his own way."

Protestants should be as willing to condemn the action of the Orthodox priest in Greece and the Dutch Reformed conference in South Africa, as they are to condemn Roman Catholic intolerance in Italy, Spain, or Ireland. The disease of imperialism on the part of any religious group is a threat to the freedom of all men.

To Make Gifts Come Alive

Bishop Newell S. Booth of Elizabethville, Belgian Congo, is beginning an extensive itinerary of speaking engagements throughout New England, and later throughout the nation, to make appeals for the "specials" of Methodism's Advance for Christ and His Church. We have objected to the title of designated gifts for specific needs in the mission fields because that dull title "specials" is supposed to include things and places and people and hopes. Bishop Booth, we assure you, will make "specials" a word that will come to life. Bishop Booth is not asking for "handouts;" he is asking churchmen to invest in the peace of the world; he is asking people to reckon realistically with the Christian's obligation to spread the Gospel of Christ as an alternative to the gospels of hate, totalitarianism, and greed.

To make gifts come alive, the churchman must follow his gift through to the same degree that he follows his investment in business. The intelligent Christian giver is no different than the intelligent businessman in this respect. Men like Bishop Booth should be heard gladly for they are bringing us important news concerning our world-wide investments. Men like Bishop Booth, moreover, have a right to ask us to invest more than we are now investing in the world-wide struggle of the church. If Methodist church members are spending less than one cent a day for the cause of Christ in world missions, then we can also expect men like Bishop Booth to embarrass us in our indifference.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For November 26th.

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How Does Giving Money Enrich Our Christian Living?

II Corinthians 9: 6-8; Philippians 4: 10-18.

Sowing Sparingly

When Paul undertook to raise some money for the poor people of Jerusalem as a testimonial of the validity of the Christian testimony of the Corinthian Christians, he stated a philosophy of giving which is very sound: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

The giving was, in the philosophy of Paul, a process of sowing seed which would yield a harvest. It was not charity nor tight-fisted giving or a contribution carefully planned and doled out. It was a process of sowing money which would yield a return. It would bring forth a harvest of good will and obvious benefits among the Jewish Christians and also enrich the lives of those who sowed the seed in terms of money.

Any valid process of giving or contributing has a two-fold harvest. It produces fruit in the lives of the givers or the seed-sowers and in the lives of the recipients of the gifts. This we all know. What we do not know is that a sparing seed-sowing often defeats its own purpose.

What this scanty seed-sowing does to the sower is wholly bad. He knows that he has given only a token gift and something far below what he is able. This very niggardly process of sowing is in itself an indication of a small character.

We are literally depriving the Christian church of life enrichment by stingy, scanty, and postage stamp giving. The enrichment is lost both in the life of the sower and in the soil.

Giving "Truck and Trash"

A book recently appeared on the counters of book stores with the title "Treasure in Truck and Trash." It is a very good book and one which has real value to collectors of rubbish and antiques. It will tell you how much an old dog eared book is worth to someone who likes such books. It will set up a chain reaction in your mind which will set you to work in cellar, woodshed and garret with a deadly purpose to market your truck and trash for fabulous sums.

This book did incalculable damage to church treasurers. Rummage sales must have fallen off no end. But take heart. There is hope yet for the kingdom of God in woodshed and attic. Our public relations agencies are still at work and we find this noble sentiment set down in a widely circulated magazine under the title "Church Rummage Sales." After noting this item: — "Enthusiasm for rummage sales runs high in many Midwest churches," the author reached this conclusion: — "For clear profit without much effort there is no method more satisfactory." The obvious aim of such effortless profit is to enrich the church and promote the kingdom of God on the earth. This needs more explanation. "Bigger and better rummage sales are the aim every year. Members save up articles they might have occasion to throw away. A counter of just plain trash, — odds and ends that cannot be classified any other way — is one of the best paying counters."

It is necessary to put Paul's doctrine of life enrichment through giving down on this rummage sale business and trash exchange. Who is enriched by the process? We are not splitting hairs nor quibbling over how money is given for good causes. All we want to suggest is that if trash of worth is to be sold, sell it to a junk shop or dealer and give the money outright in a respectable manner to the cause to be enriched. This is rank heresy we well know and touches an exposed nerve of money grubbing. But any way you stack it up, trash is trash and anything which should be thrown away should be thrown away and not sold under the doubtful notion that what is worthless to anyone is priceless to God.

The Reaction of Christian Giving

Giving to the causes of Christ on this earth is, if done in the right way, a means of grace. It will react on the giver in a way that will enrich life immeasurably. This is what Paul had in mind when he told his church people to give cheerfully and not so reluctantly that it would rob them of the harvest.

We are continually in need of money for the work of the Christian church and other Christian activities. We have surely not impoverished our fortunes so far by giving. By and large we have robbed the church shamefully. The total of our giving is not at all impressive for all Christian causes. Roughly added up we spend as a nation three times as much for hard liquor as we do per annum for the total work of the church in the United States. This must give joy to all of God's enemies throughout the world.

The weakness of much of our giving lies in what it does for the giver. We might do without some Christian enterprises without too much loss. But we cannot do without the reaction of generous giving in the lives of givers.

What have you left after giving? This is the standard of measurement which we must put to our contributions. We are not considering the widow's mite or the small gifts coming out of one's poverty. We are mentioning the scant gifts of people who toss in a broken chair, a bit of doll furniture and a dime when some new truck and trash might be far better. We are holding out on God shamefully at an hour when we lay billions on the desk of tax collectors for defense of the nation, and spend enormous sums in buying things of doubtful value for ourselves. God's work in the world may fail because of non-support and the reflex paganism resulting from holding out on God the cost of his kingdom on earth.

Toynbee's House Of Many Mansions

DAVID WESLEY SOPER

II Christianity And The Other Higher Religions

A persistent question among Christians has been: "How shall they inherit eternal life who have never heard of Christ?" Two answers have been alternate half-truths. Fundamentalists have declared that all are damned who have not believed on Christ. Self-conscious Modernists have defended the opposite provinciality — that Jesus, not unique in history, played the role of Jewish prophet, announcing universal truths available to all men. Toynbee clearly assumes a third position: the door of salvation, on the very terms of the Atonement, has been open always to all men, pagan or Christian, primitive or civilized; yet in the exclusive Divine Self-Revelation, Jesus Christ, mankind has received the Ultimate Light. To live by the Ultimate Light is to progress farther, during one's earthly pilgrimage, toward perfect fellowship with God, and, as a by-product, to impart greater health to this world, while passing through it.

WESTERN CIVILIZATION, the creation of the Christian church, has spread a technological net over all the earth, and has caught therein all the extinct or expiring civilizations in all the habitable lands on all the navigable seas. Henceforth, as far as the eye can see, the historical process is to be one of social, cultural, and religious assimilation. Christianity, in Toynbee's prophecy, is the common future of all the inhabitants of the earth. The other higher religions, Hinduism, Mahayana Buddism, and Islam, with their civilizations, are forever elements in our common past. Their histories are now our history. Many roads have converged into one highway; he who looks forward sees one master turnpike; he who looks backward sees many tributaries.

The four higher religions, including Christianity, emerged from oppressed proletariats during encounters between civilizations. The Graeco-Roman World, in an encounter with the Syriac World, brought forth the violent Islam and the non-violent Christianity. In an encounter with the Hindu World, the Graeco-Roman World gave rise also to the violent Hinduism and the non-violent Mahayana Buddhism. "Violence" has a special meaning to Toynbee. He is not thinking of the sword; rather of a mentality firmly closed against an overwhelming environment, against assimilation by a competing culture. The Arabs closed their minds to Hellenic sophistication, and brought forth a higher religion. Christianity, with less provinciality, welcomed, transcended, and absorbed Hellenic culture. Hinduism resisted Hellenism; Mahayana Buddhism welcomed and assimilated it.

Neither Zealot nor Herodian are creative. The one seeks to conquer a stronger power by the sword, the other by imitation; both, looking only to survival, fail.

Each civilization, each higher religion, has something to offer the common Christian culture of the future. Islam might well contribute her abolition of race consciousness and alcohol. Hinduism may contribute a profound spiritual mentality, lost among Western Mammon-worshippers. Mahayana Buddism may contribute self-transcendence through discipline. Each higher religion, as a member of one family, has something to give, something to receive.

On the first view, the higher religions served as connecting links between civilizations. The higher religions were the means, the civilizations the ends. On the second view, the civilizations, in rising and falling, proved rather the means, and the higher religions, culminating in Christianity, the ends.

The breakdowns of civilizations have been stepping stones to higher things on the religious plane. One of the deepest spiritual laws is that of Aeschylus: "It is through suffering that learning comes." You have the same idea in the New Testament: "Whom the Lord loveth, He chasteneth; and scourgeth every son whom He receiveth." Applying the idea to the rise of the higher religions with their culmination in the flowering of Christianity, one might say that in the mythical passions of Tammuz and Adonis and Attis and Osiris the Passion of Christ was foreshadowed, that the Passion of Christ was the culminating and crowning experience of the sufferings of human souls in successive failures in the enterprise of secular civilization. The men of sorrow of all periods of breakdown were precursors of Christ; and the "Sufferings through which they won their enlightenment were Stations of the Cross in anticipation of the Crucifixion."

TOYNBEE GOES ON TO SAY: "In our Western world of today, the worship of Leviathan — the self-worship of the tribe — is a religion to which all of us pay some measure of allegiance; and this tribal religion is, of course, sheer idolatry. Communism, which is another of our latter-day religions, is, I think, a leaf taken from the book of Christianity — a leaf torn out and misread. Democracy is another leaf from the book of Christianity, which has also, I fear, been torn out and, while perhaps not misread, has certainly been half emptied of meaning by being divorced from its Christian context and secularized; and we have obviously, for a number of generations past, been living on spiritual capital, I mean clinging to Christian practice without possessing the Christian belief — and practice unsupported by belief is a wasting asset, as we have suddenly discovered, to our dismay, in this generation."

The most recent significant event in history is the begining of the Christian era. Its universal church served as a chrysalis between Hellenic and Western civilizations. On the theory that religion is subservient to civilization, you would expect some new higher religion to come into existence on each occasion, to bridge the gap between one civilization and another. If the truth is the other way around — if it is civilization that is the means and religion that is the end — then, once again, a civilization may break down and break up, but the replacement of one higher religion by another will not be a necessary consequence. So far from that, "if our secular Western

(Continued on Page 14)

Raising Men To Match The Granite Mountains

WILLIAM W. REID

The Psalmist was wont to say that "My help cometh from the hills," and "The mountains shall bring peace to the people." And perhaps most of us — contemplating situations from the depth of our easy-chairs — have been certain that it is simple to be good and beautiful in character if we are surrounded by the beauties of God's great out-of-doors; that it is more difficult for those of us who live in the drab city canyons to see and know God.

This belief finds expression in our similies, and we expect the Vermonter to be as reliable and tenacious as his granite mountains or his hickory; the Oregonian as tall and upward-looking as his heaven-searching pines. Hawthorne immortalized this idea in Ernest who gazed so long and so longingly upon the "Great Stone Face" that his neighbors eventually discovered he had grown into its likeness.

But the Psalmist and Hawthorne lived before the days of surveys. And the makers of surveys — who are not poets at heart, and do not trust the imagination — take a somewhat different view of conditions among men in the isolated or in the great open spaces of the land. They may admit the theoretic or homiletic value of natural beauty — of stately white birch, or precipitous or snow-clad or evergreen-clad mountains, of leaping waterfalls, of noble rocky profiles — in relating men to God, but they add — paraphrasing — "How can they understand, except some man should guide them?" If the preacher and the teacher are absent from the countryside, the surveyor finds, no splendor of scenery will lift men far toward God.

Recently The Methodist Church "re-discovered" the beautiful and awe-inspiring "North Country" of Vermont and New Hampshire. Here are 1,000 square miles of northwestern New Hampshire and northwestern Vermont, inhabited by 11,000 people. Most of these people are descendants of old New England stock, though more and more French Canadian families are coming across the nearby boundary and buying the most productive farms. But, for the most part, it is the area that gave George Washington some of his best soldiers, and that gave the colonies their men who forged and forced the freedoms that were to spell America. They are the descendants of those who first moved inland from the less rugged coastal colonies, the pioneers in the quest that sent men ever westward for a whole century.

The Rev. Ralph Grieser (right) with the lay leader of Colebrook (N.H.) Larger Parish, Chester Noyes, farmer and winner of the state award for the best "green pastures" program in 1949. *Methodist Prints*

Helping the children into the Sunday school bus. *Methodist Prints*

Oddly enough, in a day when New England was predominatly Congregational (or Puritan), it was the more newly-arrived Methodist group that did much of the pioneering in the North Country, and later it was Methodist church-extension money that helped build a Methodist meeting house in almost every likely community. And Methodism flourished in these counties in the pre-gasoline days of the last century. The church was the center of the community's life, the minister was the leader of the civic life, and almost everyone attended religious services on Sunday morning and evening. Almost every church-center had its own minister: for there was little travel between communities during much of the winter; each church needed its own pastor, was proud of him, saw that he was adequately housed and fed; and religion was a personal and not a community affair.

But, in the last thirty to forty years, life in the North Country has changed greatly — though the mountains, and the lakes, and the sunsets still proclaim their Maker. The automobile, the telephone, the radio have brought the settlements close upon each other. Chain stores, and new industries, and central schools, and even the influx of vacation-enthusiasts from less scenic regions — coming largely by car — have changed both the social and the economic outlooks of the people. Too, many of the farms are "wearing out" because of poor agricultural methods; while the contour of the land and the relative smallness of the farms make inadvisable much of the modern machinery now in use on larger acreages in the plains and valleys farther west. Some of the older manual and water-power industries of earlier years have closed or moved away, their products furnished by speedier and cheaper processes.

The whole social-economic developments of these years have left the North Country with a smaller population than it had a half-century ago, with less industry, and with generally poorer farms. They still raise large families in these counties, but the children soon move out in search of employment elsewhere. They have enriched many states, and cities, and industries, and professions — but they have left the North Country the poorer.

The church has been one of the greatest sufferers by this

impoverishment of the countryside — or perhaps it might be better stated that the poverty of the people of the North Country has been made the greater by the fact that the ministry of the church has declined with the social-economic-population changes. The chapel at the rural crossroads has not seemed so necessary — the car would carry one to the town church. And life has centered more in the county seat town — with the district school, the grange, the motion picture theater, and commercial entertainment, taking a place formerly filled by the local church interests.

A year ago, Bishop John Wesley Lord of Boston, Dr. Roy A. Sturm of the Board of Missions, and Superintendent Fred E. Fox of the Northern District of the New Hampshire Conference, made a brief survey "along the back roads," to see for themselves the conditions and religious needs among the people surrounding some sixteen North Country villages. All of them had, decades ago, been served by itinerant Methodist ministers. Now there were no ministers in most of the communities, and former churches were closed or removed. Many people reported they had not been visited by a minister in three to five years. True, a "Sunday school bus" tried in good weather to bring children from some of the country roads to churches in the towns: but parents — many of whom had themselves never been to church or church school — found little reason to send their children there.

Council of the North Country Group Ministry, Colebrook, N.H. Men on front row (left to right): the Rev. Ralph Grieser, director of the Group Ministry, Bishop John Wesley Lord, and District Superintendent Fred E. Fox.
Methodist Prints

A more intensive survey made last summer showed that within an area of one thousand square miles in the North Country there are 11,000 people, *50 per cent of whom are wholly unrelated to any church.* While there are nine Protestant ministers in the area, only three of them are Methodists, and almost all nine have three or four churches each — some of them in Maine and in Canada — and some live outside the area. Yet this North Country is producing many hundreds of children — children who migrate to the larger towns and cities and infect them with this new rural paganism.

But Bishop Lord, the Town and Country Department of the Board of Missions, and the New Hampshire Conference are doing more than surveying the need. "If the people of the North Country — and other rural areas — are centralizing their business, their schools, their amusements, their mechanized travel and industry, why not centralize their church activities and planning also?" they ask. So they have organized the "group" or "larger parish" ministry to attempt to solve religious, spiritual, and moral needs within a natural geographic territory. It is, in fact, a sub-district in which lay and ministerial leadership plan for the welfare of the whole region, where each assists the others, where each person willingly gives of his training, and talents, and skills to the service of all.

Colebrook, New Hampshire, is the center of this new North Country Larger Parish of seven churches. The Rev. Ralph Grieser, experienced in the rural church field in Ohio and in Illinois, has been appointed by Bishop Lord as head of the parish and the pastor in Colebrook. Associated with him are the Rev. Curtis Smith, who has churches in Canaan, Vt., Beecher Falls, Vt., and Pittsburg, N. H.; and the Rev. Lewis Moulton, with churches in Groveton, Stark, and Stratford Hollow, N. H. The Woman's Division of Christian Service is to furnish a rural worker for service throughout the parish; and it is possible that, as the need is shown, other ministers may be added and some of a dozen or more closed or inactive churches may be fanned into new life. Already the Methodist people around the long-closed church in nearby Bloomfield are planning to open their building and perhaps join the new parish.

But the keystone and the hope of the North Country Parish is not alone in the ministers, but in the "Parish Council" which is composed of the three ministers and a score of leading men and women and youth from all the Methodist churches. *They* will plan the parish-wide program, arrange for church schools and busses, decide what churches are to be re-opened, make the surveys and every-member and house-to-house canvasses, organize women's and men's work, etc. As Mr. Grieser points out, there is plenty of potential leadership among the lay people — it needs only to be organized and put to work. And that is the job of the council: the people really *can* lift themselves by their own bootstraps.

The council was organized in August, and its committees — on evangelism and missions, religious education, youth work, women's work, men's work, — are already deep in new plans. For one thing, for the first time in the history of the North Country, men and women of the various Methodist churches are beginning to know each other — through planning and working together. Council leaders are leaders in other walks of life: there are schoolmen, bankers, and progressive farmers — including the farmer who won the New Hampshire state award in 1949 for the best "green-pastures" program. A Methodist *espirit de corps* is being developed. Ministers of other churches are becoming interested, and there is notable interdenominational co-operation. The State Department of Health in Concord, N. H., is interested and plans to work with parish leaders in the care of mothers and children.

This winter busses are traveling the country roads bringing boys and girls to Sunday school in Colebrook each week. The council will extend this service to other

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UNION THEOLOGICAL SEMINARY
New York

ZIONS HERALD 125 YEARS AGO

November 16, 1825

DEDICATION — The "Wesleyan Chapel" in Rochester, N.H., was dedicated to the worship of the Almighty, on Wednesday, the 2nd inst. An interesting discourse was delivered on the occasion, by the Rev. Eben F. Newell, Missionary from the Maine Conference. The introductory services were performed by the Rev. H. Foster. . . . The performances of the choir of singers were spoken of as peculiarly excellent.

* * * * * *

HORRID — The Emperor of Morocco is said to have ordered all the inhabitants of one of his cities implicated in a revolt to be put to the sword, and the place to be destroyed. "Thrones got by blood, must be with blood maintained."

* * * * * *

O, I much wish, that all in our congregations would weigh the sentiments they utter in their sacred songs, lest they mock the Almighty with "solemn songs, on thoughtless tongues;" and he should say of them, as of the Pharisees, They honor me with their lips, but their hearts are far from me.

* * * * * *

REMAINS OF GENERAL WASHINGTON — The editor of the Washington Gazette states that a gentleman of that city is obtaining signatures to a memorial to be presented to the President, for the purpose of taking the necessary steps towards the removal of the remains of General Washington from Mount Vernon, to be deposited at the capitol, and for the erection of a monument to his memory.

The Parson Looks At Labor

Clair M. Cook

Young Preachers Go To Work

For several years, the Y.M.C.A. has sponsored in various cities of the country a summer "Students-in-Industry" program, involving day-time work experience plus a guided evening study and discussion program to gain insights into the worker's life and organization. It was this Parson's privilege to join in an evening last August with the group of about 20, hailing from as far as New York and the state of Washington, who made up the group centered at the University of Minnesota Y.M.C.A. These projects have given many future "white-collar" and professional workers an insight into the work life of America at its machines and in its factories.

It has long seemed of great importance to me that the minister, of all people, should have such first-hand contact and understanding if he would best serve not only the "workers" in his churches but the whole Christian enterprise. Last summer Dean Marshal L. Scott of the Presbyterian Institute of Industrial Relations did something about it. Under his leadership, 18 future ministers came from their seminaries to Pittsburgh, where they spent a strenuous summer as day-time workers and evening students of the industrial scene. "We believe the experiment was a success," writes the Rev. Mr. Scott in a recent letter, "and we expect to do it on a much bigger scale in Pittsburgh next summer. A few applications have already come in from students."

Co-operation came from many sources, even to making jobs available. But in every case, to secure completely realistic contacts no foremen, union stewards, or other plant workers were told about the program, although personnel directors were aware of the students' status. This, it would seem, is essential — to be simply a worker like anyone else, shedding the pulpit gown while wearing the overalls.

One assumption of the program was that "it was not the responsibility of the Institute to indoctrinate students with any particular economic, political, or social theory, but rather to create an attitude of honest inquiry and habits of careful and conscientious judgment." Those who addressed the group and participated in its program included such a variety of persons as Earl E. Moore, vice-president of Carnegie-Illinois Steel Corp., and David J. McDonald, secretary-treasurer of the United Steelworkers of America; Lewis Mason of the Urban League, Father Rice of the Association of Catholic Trade Unionists, and Erwin Letren of the National Labor Relations Board, and the Rev. Dr. Albert T. Rasmussen of Colgate-Rochester Divinity School led a week's consideration of "The Church in the Urban Community."

The students, who were widely scattered among various firms, with steel predominating, joined the union and attended meetings whenever possible. In several cases, they saw the workings of an election of union officers. They ended their experience in agreement that "the church will have little influence unless it teaches a religion geared to the week-day needs of employees, both on and off the job."

A report of the project in *Trends,* the N.A.M. publication, continues with these words: "A Pittsburgh businessman, who serves as an elder in one of the community's churches, remarked to one of the young ministers that 'Christianity is all right in its place.' Opposing this principle, the group replied that God is Lord of life or there is no God; He is just as much a God of judgment over economic matters and work practices as He is over private life."

To which we can only add, Amen!

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Comic Books Evaluated

While much has been written and said about comic books during recent years there has been a group in Cincinnati that has been doing something about them. The Committee on Evaluation of Comic Books, Lock Box 1486, Cincinnati 1, Ohio, publishes lists of evaluated comic books every few months. Its most recent list that came out late in the summer shows such interesting results as the following: There are 366 comic magazines and they are published by 108 publishers. The list shows that 69 per cent of the comics are suitable for use by children and youth.

The Cincinnati committee has formulated a criteria which grades the comics under the four headings of no objection, some objection, objectionable, and very objectionable. It considers those falling within the first two categories as suitable for use by children and youth and they include 252 of the total. Only 22 are listed as very objectionable.

Ninety trained reviewers did the reading and at least two of them read each book. They were adults who were working with and for children and youth in metropolitan Cincinnati.

Since this committee was organized in May, 1948, it has published four reports of evaluation work. At first only 52 per cent of the comic magazines rated as no objection but that figure has gradually risen to the present encouraging peak.

The committee offers three pieces of literature for the guidance of those who may be

interested. The list of evaluated comic books which carries the criteria used in evaluation work sells at three cents, the profile chart in mimeograph form and used in grading the comics sells for two cents and the list of publishers and their publications sells for 10 cents. Persons desiring materials are invited to order them from the above address and are requested to send cash or stamps. All orders should be for at least eight cents.

The Homemaker's Corner

Mrs. Harry A. Burnham

Thanksgiving 1950

Cool, frosty nights, followed by golden mellow days, are here. Men reaching home after their day's work look for lighted windows and an open fire in the grate.

Thanksgiving is in the air, and yet, how can we be thankful this November of 1950? All around us, perhaps in our own intimate home circle, there is unspeakable sadness. A son or brother will never return from that journey across the Pacific, which he took with a smile and a high sense of his mission.

The people of the whole world are uncertain, fearful, questioning. The only places to which they can turn with anything like confidence lie behind the lighted windows of American homes. The greatest source of courage in all the war-torn countries of the world lies in America.

Across leagues of sea and miles of land the women who have too little food for their families and no homes worthy of the name — women who are living in lands made almost homeless by war — reach beseeching hands toward the women of America.

A man who has just returned from one of these countries said recently, "There is a sense of utter discouragement among the people as a whole. I tried to talk with some of the women who are living in what is left of bombed homes. I tried to tell them that we in America were doing all that we could for them, and would keep right on helping them to the best of our ability."

But he found them stolid, unresponsive, even bitter. They had lived through two wars, now a third one loomed on their horizon. Their entire attitude was "What's the use?"

"An Italian mother," he said, "tried to tell me about her four sons. Three of them never came back from the second world war, the fourth was at home minus an arm and nearly sightless. Almost in the words of T. A. Daly, she said,

"He is so patience, Oh, so sweet,
It hurts my throat for think of et."

Summing up his experience he said, "It was only when I told these women that American women were praying for them, did I get any response. Their faces lighted a little as they said, 'That may help'."

"Happy Birthday To You !"

Eloise A. Woolever

The Woman's Society of Christian Service is 10 years old this year. Those who remember it in its infancy cannot but be impressed with its steady growth and the degree of "integrated personality" it has already acquired. The various policies and procedures and personalities brought together a decade ago have been blended into an harmonious whole which is the richer for these differences.

But there is much still to be done in "lengthening and strengthening," the theme borrowed from the prophet Isaiah for this year's particular effort. And the women have felt that this could best be accomplished by another time-proven principle, again referred to in the book of Isaiah:

"They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith. . . ." — Isaiah 41:6, 7.

To do this sharing and encouraging on a planned basis, and to find new strength and courage from together recognizing what these first 10 years have accomplished in each local society, a program of Chain Visitation has been suggested for each district in the U.S. If it works, and indications already are abundant that it will, every society will be visited by some other, and then in turn go on to pay a visit to some other group.

It is no simple task for the district officers to schedule these visits to the best advantage. Various policies are being followed. In certain cases, it has seemed that most help would result from visits among societies of about equal size and strength, thus avoiding danger of discouraging the less strong. In other places the opposite policy has been followed, to help women understand the problems of groups differing from their own: smaller, larger; city, suburban; town, rural. In every case it is expected that a quickened interest in the progress of the society, and a new courage from feeling that all are working toward a common end, will be the outcome. As soon as each society has completed its visitation it is entitled to a Recognition card. Already over 5500 of these have been awarded.

Even in the adult world a birthday observance is enhanced by the presence of a birthday cake. It was suggested that the visiting group take a cake with them, and that it bear 11 candles. Each of the candles stands for a certain goal before the society, and the hostess group will light the candles representing the goals it has met. It will thus check its progress in the Advance. The 11th candle is "one to grow on;" for the society everywhere must keep on growing if it is to measure up to the challenge confronting it. The types of cakes have varied as widely as the ingenious plans worked out by the various groups of local women, climaxing in a glamorous four-tiered creation which proved too wide for the door!

Fellowship in its deepest implications is one of the richest values the Woman's Society of Christian Service offers. These 10 years have seen an ever-growing, mutually-encouraging fellowship, at home and overseas. It is the consecrated united purpose of these women that the symbolic light of the "one to grow on" shall be a steady flame of increasing brightness, which even the deepening shadows of today's world can't put out.

Boston University Night

Dr. Albert E. Day, minister of Mt. Vernon Place Methodist Church, Baltimore, Md., will be guest speaker at the annual Boston University Night at the Boston Methodist Social Union next Monday, Nov. 20th. The dinner will be held at 6:30 p.m. in the Hayden Memorial Auditorium at Boston University and will be presided over by James F. Farr, Esq.

The music for the evening will be provided by the School of Theology's Seminary Singers under the direction of Dr. James R. Houghton. The greetings from the University will be brought by President Daniel L. Marsh, and the theological students have chosen Mr. Clifford Dale White to speak for them. Mr. White is a graduate of Morningside College and a native of Sac City, Iowa.

Dinner reservations must be made no later than Friday of this week, Nov. 17th, with the secretary of the Social Union, Mr. Clintice L. Cowan, at TAlbot 5-9122 .

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Headquarters Commission Meets

Findings of the Commission to Study the Advisability of Establishing a Methodist Headquarters will depend somewhat upon the recommendations of the Church Survey Commission and will not be reported until early in 1952, Bishop Clare Purcell of Birmingham, Ala., chairman of the headquarters commission, said following a meeting in Chicago on Oct. 30th.

The 1948 General Conference authorized the 15-member commission "to study the advisability of establishing a Methodist center or general headquarters and similar jurisdictional facilities."

Commenting on the magnitude and difficulty of the task assigned to the group, Bishop Purcell said that the commission had been studying various phases of the problem, but that no conclusions had been reached. Any rumors that the commission had already progressed to the point of selecting one particular site are, of course, without foundation, he said.

Bishop J. Ralph Magee of Chicago is vice chairman of the commission, and Miss Margaret Currie, Saco, Maine, is secretary.

Other members of the commission are: Bishop Robert N. Brooks, New Orleans; H. L. Dickason, Bluefield, W. Va.; the Rev. Owen J. Beadless, Seattle, Wash.; Dr. Aubrey S. Moore, Chicago; Professor F. C. Harrah, Greeley, Colo.; the Rev. H. T. Freeman, Columbus, Ga.; Charles Stuck, Jonesboro, Ark.; Judge Oscar Horton, Guntersville, Ala.; the Rev. Sumpter M. Riley, Chicago; the Rev. M. L. Sims, Woodward, Okla.; Howard C. Baldwin, Detroit; the Rev. B. F. Allgood, Haddon Heights, N.J.

New Worcester Parsonage

Above is the new parsonage of Epworth Methodist Church, Worcester, Mass., located at 95 Monadnock Road, the residence of the Rev. and Mrs. Francis C. Wilson. A modern six-room Cape Cod cottage in a delightful residential section of Worcester, the house was purchased Oct. 23rd at a cost of $14,500 and equipped with new furniture. Acquisition of the new parsonage came at the conclusion of a week-long celebration of Epworth Church's 65th anniversary on Oct. 15-22, during which special guest speakers included Bishop John Wesley Lord, the Rev. John Snook, Jr., of Winchester, Professor Robert S. Illingworth of Clark University, Mayor Andrew B. Holmstrom, and Dr. Oscar Benson, pastor of Trinity Lutheran Church, Worcester. An anniversary concert featured Miss Alice Erickson of New York, violin soloist, and her brother, Albert Erickson, pianist, together with the Epworth choir under the direction of Oscar V. Gustafson.

Mrs. Augustus L. Holmes

Laurence W. C. Emig

Mrs. Susan Elizabeth Holmes was born in Harwichport, Mass., July 10, 1868, and died at her summer home on Jolly Island, N.H., Sept. 8, 1950. Her father was the Rev. Walter Ela, a member of the New England Southern Conference. She was united in marriage April 10, 1890 with Augustus L. Holmes, formerly of Holmes Luce Company, Boston, who preceded her in death, January 5, 1947.

For more than 50 years Mr. and Mrs. Augustus L. Holmes were devoted members of the First Methodist Church in Melrose, Mass. Mr. Holmes was president of the Board of Trustees. Mrs. Holmes served as the teacher of the Perrin Bible League.

ZIONS HERALD has been read in the Ela family more than one hundred years.

The service of memory and Christian hope held in the Melrose Methodist Church was conducted by the Revs. L. K. Lord, pastor, and Laurence W. C. Emig, a former pastor. Interment took place in Wyoming Cemetery in Melrose, Mass.

Two daughters, Mrs. Edna H. Rogers of New London, Conn., Miss Helen Holmes of New Rochelle, New York; one son, Mr. Walter L. Holmes of Cranston, Rhode Island; and a sister Mrs. Lester E. Inman of Westerly, Rhode Island, join with many friends in gratitude to our Heavenly Father for the radiant, abiding Christian influence of Mrs. Susan Elizabeth Holmes.

A PASTORAL PARABLE

J. EDWARD CAROTHERS

Now it came to pass that the Pastor went into the fields of autumn in company with an Astrologer whose knowledge of physics and the ways of light was exceeding great. And they took their way among the trees of maple, oak and beech. Verily, the Pastor thinketh to himself, This is like Eden must have been, and he was content. (Forgetting his relationship to Adam.)

Finally, the Pastor and the Astrologer came unto a swale which at this season of the year was dry, but abounding in most glorious foliage. And the Pastor cried in joy, pointing first to the red of oak and then to the glow of maple, saying, Behold! How colorful are the leaves.

Then did the Astrologer look down his nose, for he was ashamed of the ignorance of his Pastor, and he began to set him right saying, It is good that the Pastor shall not report falsely on what he has seen, for of a truth it is known in all the Halls of Science, that these leaves are not full of color — they merely reflect it. Of a fact not to be disputed, the color is in the light which cometh from the sun, and it falleth so upon thine eye because it is reflected in such a way, by such and such a leaf.

And the Pastor held his tongue, a new experience, but he held it. And he tramped beyond the swale and maketh his brain take stock of itself until he understood.

And when he had returned home, and night was fallen, he had it revealed to him that Christ is seen in this world only when it findeth one who will reflect Him, even as the light is barren until it findeth a leaf ready to reflect its beauty.

Toynbee's House Of Many Mansions

(Continued from Page 9)

civilization perishes, Christianity may be expected not only to endure but to grow in wisdom and stature as the result of a fresh experience of secular catastrophe."

It is possible, and, on Toynbee's terms, probable, that as, under the Roman Empire, Christianity inherited from the other Oriental religions the heart of what was best in them, so the present religions of India and the form of Buddhism that is practiced today in the Far East may contribute new elements to be grafted onto Christianity in days to come.

Toynbee says: "And then one may look forward to what may happen when Caesar's empire decays — for Caesar's empire always does decay after a run of a few hundred years. What may happen is that Christianity may be left as the spiritual heir of all the other higher religions, from the post-Sumerian rudiment of one in the worship of Tammuz and Ishtar down to those that in

A.D. 1948 are still living separate lives side by side with Christianity, and of all the philosophies from Ikhnaton's to Hegel's; while the Christian church as an institution may be left as the social heir of all the other churches and all the civilizations."

Indeed, the sacrifice of the Mass is the mature form of a most ancient religious rite which can be traced back to the worship of the fertility of the earth by the earliest tillers of the soil. The hierarchy of the traditional church is modeled on a more recent and less awe-inspiring yet most potent institution, the imperial civil service of the Roman Empire.

Toynbee continues: "The church thus stands forth armed with the spear of the Mass, the shield of the Hierarchy, and the helmet of the Papacy; and perhaps the subconscious purpose of this heavenly panoply of institutions in which the church has clad herself is the very practical one of outlasting the toughest of the secular institutions of this world, including all the civilizations. If we survey all the institutions of which we have any knowledge in the present and in the past, I think that the institutions created, or adopted and adapted, by Christianity are the toughest and the most enduring of any that we know and are therefore the most likely to last — and outlast all the rest."

When the Christian church has become the successor of all the institutions and civilizations and higher religions of this planet, it will still not be identical with the Kingdom of Heaven. Sin and salvation will remain as realities transcending time and space. But the souls of men will be drawn most powerfully along the path of faith and love from the cradle to the Creator. Christianity's House of Many Mansions will have a Mahayana Buddhist room, a Hindu room, a Moslem room, and rooms for assorted primitive religions, but it will be a House of Prayer for all nations. There shall be One Fold and One Shepherd.

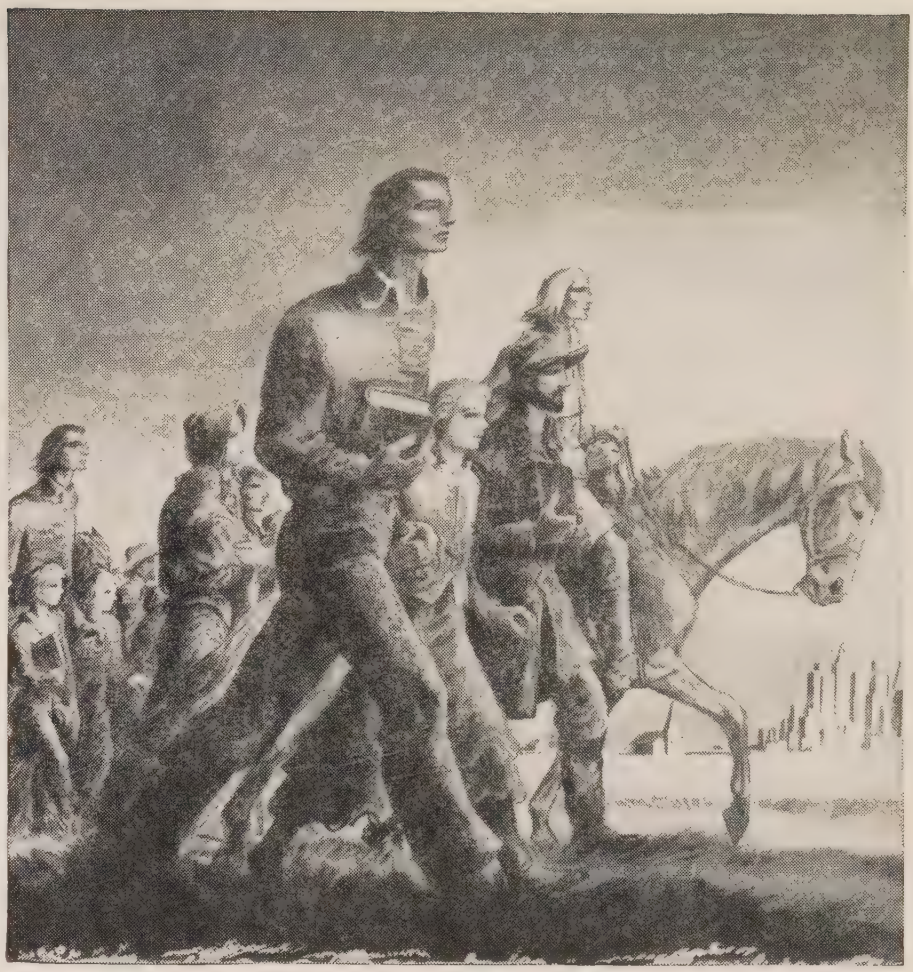
(To be concluded next week.)

Dr. Sockman At Lexington

The Rev. Ralph W. Sockman, pastor of Christ Methodist Church in New York City, perhaps the outstanding Protestant clergyman in the nation, will be in Lexington, Mass., on Tuesday evening, Nov. 21st, to preach at the community Thanksgiving services sponsored at Cary Hall by the Lexington Council of Churches.

Dr. Sockman, one of the Protestant church's great spokesmen, interrupted a busy schedule of his own to travel to historic Lexington for the services which are expected to draw more than 1,000 families together — both in the town and in neighboring communities.

Assisting in the services, held for the first time in a non-church edifice, will be the Protestant ministers of all churches in the town. The council decided on Cary Hall as the site for the meeting so that the service would be strictly non-denominational.



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ZIONS HERALD's annual Churchmanship Award will be given to Mr. Chilton G. Bennett, executive secretary of the Board of Lay Activities of The Methodist Church. Mr. Bennett will speak and you will want to hear him.

MAKE YOUR RESERVATIONS NOW

Dinner will be served at 6:30 p.m., the tickets are $2.00 each.

Negro Methodists Active

CHICAGO, Ill. — Colored leaders of The Methodist Church are busy serving on the various committees and commissions of the denomination which will in all probability make important recommendations to the forthcoming General Conference in San Francisco in 1952.

Serving on the important headquarters commission which met here Oct. 30th are: Bishop Robert N. Brooks, New Orleans, and President H. L. Dickason, of Bluefield College, Bluefield, W. Va. This commission was authorized by the 1948 General Conference in Boston "to study the advisability of establishing a Methodist center or general headquarters and similar jurisdictional facilities."

Meeting at the same time in Chicago was the executive committee of the American section of the planning group for the Eighth Ecumenical Methodist Conference.

Dr. Matthew S. Davage, retiring secretary of Educational Institutions of Negroes (Methodist Church) is treasurer of this committee.

Ecumenical Methodist Conference

Plans are going forward for American participation in the Eighth Ecumenical Methodist Conference to be held in Oxford, England, Aug. 28th to Sept. 7th, 1951.

Members of the executive committee of the American section of the conference met in Chicago, Oct. 23rd to consider possible speakers for the program which will develop the theme, "The Methodist Tradition in the Universal Church and in the World."

Bishop Ivan Lee Holt of St. Louis, chairman of the Western section, was in charge of the committee meeting. Others present were Dr. Oscar Thomas Olson, Cleveland, secretary; and Bishop Charles C. Selecman, Dallas, Texas.

Other members of the executive committee are: Bishop Paul N. Garber of Geneva, Switzerland, vice-chairman; Dr. M. S. Davage, Nashville, Tenn., treasurer; President Daniel L. Marsh of Boston University; and Judge Harry Shaw of Fairmont, W. Va.

Protestant Union

NEW YORK — A detailed plan for a united Protestant church in America has been drafted by the Conference on Church Union, created at Greenwich, Conn. last December to advance a movement for organic union.

Marking an historic step in the church union movment, the Plan of Union, worked out by representatives of Protestant communions with memberships aggregating 16,000,000, will be presented for consideration of the churches at a two-day convocation in Cincinnati, Ohio, Jan. 23rd and 24th.

In making the announcement Bishop Ivan Lee Holt of St. Louis, Mo., said that all churches that may be interested will be invited to participate in the convocation.

"It is hoped that this may become a movement of all the American churches," the chairman of the conference added.

The conference includes the Congregational Christian Churches, Disciples of Christ, Evangelical and Reformed, The Methodist, the African M. E. Zion Church, the Colored Methodist Church, the Presbyterian Church in the U.S.A. and the International Council of Community Churches and the Association for a United Church in America. The Presbyterian Church in the U.S. is a recent addition.

The Plan of Union was drafted at a two-day meeting in New York on Oct. 19th and 20th — and will be made public at the Cincinnati convocation, Bishop Holt announced. He disclosed that the plan envisages a united church in which bishops will have a place, in which presbyteries will have certain constitutional responsibilities and in which congregations will govern themselves.

The Cincinnati convocation, Bishop Holt declared, will be asked to make its own changes in the Plan of Union. The next step would be to place it in the hands of commissions of each denomination for consideration and action.

Bishop Holt emphasized that the conference's objective is organic union as contrasted to the co-operative movement which finds expression in the National Council of the Churches of Christ in the U.S.A. to be constituted at Cleveland, Nov. 28th to Dec. 1st.

Dr. Douglas Horton, minister of the General Council of the Congregational Christian Churches, and acting secretary of the conference, said that never before have so many American churches, through official delegates, joined in drafting a plan for a United Protestant church. He described it as a "most hopeful sign" but cautioned against regarding it "as more than it is — another step along the long road to church union."

The Conference on Church Union at Greenwich, Dec. 14th and 15th last year created widespread interest and resulted in the establishment of a formal organization with Bishop Holt as chairman, and Dr. William B. Pugh of Philadelphia, as secretary. Dr. Pugh was killed in an automobile accident in September.

Members of the Conference on Church Union are as follows:

Congregational Christian: The Revs. Ferdinand Q. Blanchard, Cleveland, Ohio; H. Paul Douglass, Upper Montclair, N.J.; Douglas Horton, New York, N.Y.; James H. Lightbourne, Providence, R.I.; Russell H. Stafford, Hartford, Conn.

Disciples of Christ: The Revs. Alan Dale Fiers, Cleveland, Ohio; Riley B. Montgomery, Lexington, Ky.; Charles Clayton Morrison, Chicago, Ill.

Evangelical and Reformed: Mrs. David D. Baker, Webster Groves, Mo.; the Rev. John C. Gieser, Milwaukee, Wis.; the Rev. Louis W. Goebel, Chicago, Ill.; the Rev. Gerhard W. Grauer, Chicago, Ill.; the Rev. John R. C. Haas, Evansville, Ind.; the Rev. John Lentz, Norristown, Pa.; the Rev. George W. Richards, Lancaster, Pa.

Methodist: Bishop Ivan Lee Holt, St. Louis, Mo.; the Rev. John M. Versteeg, Lima, Ohio.

Presbyterian U.S.A.: The Revs. John Sutherland Bonnell, New York, N.Y.; Stuart Nye Hutchison, Pittsburgh, Pa.; Ralph W. Lloyd, Maryville, Tenn.; Dr. Margaret Shannon, New York, N.Y.; the Revs. James W. Smith, Charlotte, N.C., and Joseph A. Vance, Detroit, Mich.

International Council Community Churches: The Revs. Kenneth E. Bath, Worcester, Mass.; R. Carl Stoll, Buffalo, N.Y.

Association for a United Church in America: The Rev. J. Henry Carpenter, Brooklyn, N.Y.; Mr. Harvey F. Kazmier, Brookline, Mass.

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On A Wide Circuit

W. W. Reid

How Are Communists Made?

Recently I spoke of "the sins, the wrongs, the evils" that communists and others see in our democratic governments and in our Christian civilization. I have been asked for "specific cases." And I give a few, hoping that any motes we may be able to cast from our own eyes may enable us the better to view and remove the beams (or the jaundice) from eyes that look askance upon us.

I have long viewed with question the well-advertised benevolent and educational programs of certain American firms that control vast rubber estates in Liberia and employ thousands of natives. Now comes Sociologist-Bishop King to tell us of the pitifully low wages paid the workers — adding to low costs and greater profits in America. Communists call it imperialism and exploitation. What do you call it?

Not too different are stories of the white man's relationship to fruit in Cuba and Central America, to coffee in Brazil, to oil in Sumatra, to copper in the Congo. When some *ism* (however false) offers a "new deal" to the exploited worker, is he not in a mood to try it?

I have seen men dying from hunger on the streets of Madras: little rain and no harvests for three years. I have heard Madras mothers begging for food to keep alive their tearless, emaciated infants. Today there are hundreds of thousands dying in India: drought, flood, earthquake, no rice, no imports. Yet there is surplus wheat, rotting piles of potatoes, corn in unuseable abundance in America. Politics, some economic theory, and price controls let food rot here and millions starve there. Communists say to India, "If you were on *our* side, and not with the democracies, *we* would help you." How long can the cry for food be resisted?

I have been in the chateaus along the Loire River. I have looked down from the parapets onto the exposed village homes — homes that in other days gave of their labor and their sons to enrich the baron, to fill his army, to support a royal and church-blessed life. And I could understand why there had to be a French Revolution. I have seen the even more miserable huts of the miners on Pennsylvania and West Virginia hillsides, and the estates of the owners and the great stockholders. And I have wondered how long these Americans will accept the status quo, the "ownership" by any favored few of wealth stored up by God millions of years ago. Ask missionary Halsey Dewey about the coal miners in Asansol and the coupon-clipping absentee owners in London.

I have seen hundreds of African women and their children carrying baskets of earth upon their heads to build a road for the white man's trucks to haul coffee to the nearest port: women unpaid for their labor, ordered to work by allegedly bribed government officials; while their men picked coffee beans under similar conditions and orders. The white man's law in Africa forbids slavery — but what is this? Is it not a condition upon which communism — or any *ism* — can feed?

I have seen — and you have seen — a curtain drawn in a Pullman diner to separate a sensitive Negro educator from gross men of the white race: drawn because some whites thought the Negro a secondary citizen, an inferior human, a man cursed by God. The wonder is that so few Negroes have escaped this curtain to try their luck behind the Iron Curtain!

And what strange, strange Christians, with what stranger ideas and ideals, our churches have sometimes produced — for the taunts of the advocates of *isms!* Can we explain on grounds other than the failure of the church to teach men true Christianity, such facts as these: That the author of "In the Cross of Christ I Glory" and "Watchman, Tell Us of the Night" was also the most hated English governor of Hong Kong, the man who forced the opium trade upon China? That a prime minister who wrote pious Christian epistles to his son helped keep in subjection to his empire probably more people than did any other non-monarch in history? That a man honored for his churchmanship could give approval to the use of the most destructive weapon ever devised for the slaughter of human beings?

I sometimes wonder if we Christians have not made more communists than did Karl Marx!

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Moscow Broadcasts To Baptists

LONDON (RNS) — Russia's top Baptist leader has called upon "the Baptists of the world" to support the Stockholm Peace Appeal and to protest against "United States aggression" in Korea, the Moscow Radio said in an English-language broadcast.

The exhortation, the broadcast said, was made by Jacob Zhidkov, chairman of the All Union Council of Baptists and Evangelicals in the U.S.S.R., "on behalf of the millions of Evangelical Baptists in the Soviet Union."

Mr. Zhidkov was quoted as declaring that "the voices of warmongers are loudest in the U.S.A. and Britain, where persons holding important positions in the government and state talk and write about the need for war."

"We know that there are Baptists, particularly in the U.S.A. and Britain, who support the champions of war, and endorse their aggressive actions. We Russian Baptists feel that these Baptists defile Christianity and are unworthy of the name of Baptist. We grieve at the thought that all the horrors that the Americans are perpetrating in Korea have been ordered by the Baptist Truman. . . ."

At the same time, the broadcast said, Mr. Zhidkov had urged all Baptists and "their Christian brethren" to sign the Stockholm Appeal. In particular, the broadcast added, the Russian Baptist leader appealed to British and American Baptists "to condemn the policy of the U.S. and British governments aimed at preparing and engineering a world catastrophe."

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PERSONS

Dr. and Mrs. John H. Selby of Newton Upper Falls, Mass., announce the birth of their fourth child, a daughter, Lucinda, born on Oct. 30th. Lucinda is the 8th grandchild of Mr. and Mrs. Howard W. Selby of West Newton, Mass. Mrs. Frances Caldwell of Brookline, Mass., is the maternal grandmother.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the last half of November.

Nov. 20 — Musical Program by Gordon College Choir.

Nov. 21 — The Rev. Carl A. Seaward, Christ Church, Unitarian, Dorchester.

Nov. 22 — William J. Kurth, president, Board of Directors, Morgan Memorial.

Nov. 23 — The Rev. William Martin, ass't. director, Seavey Settlement.

Nov. 24 — The Rev. Milton F. Schadegg, Park Ave. Congregational Church, Arlington.

Nov. 27 — The Rev. William T. Murphy, Jr., East Baptist Church, Lynn.

Nov. 28 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Nov. 29 — The Rev. Norman R. Farnum, Lakeville and Taunton Precinct Congregational Church, Lakeville, Mass.

Nov. 30 — The Rev. B. A. Galloway, St. Paul's African Methodist Church, Cambridge.

The Rev. and Mrs. Claude H. Voorheis of Saugus, Mass., announce the birth of a son, Peter Dale Voorheis, at the Framingham Union Hospital on Sunday, Oct. 29th. Mr. and Mrs. Voorheis have three other sons, Brian Leslie, Mark Eldon, and Timothy John. Mr. Voorheis began his work as pastor of the East Saugus Community Methodist Church on Nov. 5th, after having served the Community Methodist Church in Cohituate for the past three years.

On Sunday, Oct. 24th (United Nations Sunday) the United Church of Christ (Federated) of Webster, Mass., was presented with a United Nations flag for use in the church. It was made by Mrs. Otto Martinsen and Miss Esther Goddard, members of the church, and presented at the morning service by the presidents of the intermediate and senior youth fellowships. The Rev. John E. Collier is pastor of the church.

Nineteen churches in the New England Southern Conference sent 52 people to Christmas Workshops held recently in churches in each of the districts of the conference. The Norwich District Christmas Skill Shop was held at the Methodist church in Uncasville, Conn., on Sat., Oct. 28th. The meeting for the Providence District was at Central Methodist Church in Brockton, Mass., Sat., Nov. 4th. The New Bedford District Christmas Workshop was held at the Methodist church in S. Middleboro, Mass., on Sunday, Nov. 5th. The program in each district included helpful suggestions on presenting the Christmas message to Sunday school groups, discussion and social periods, and an inspirational message.

Bishop Lloyd C. Wicke, resident in the Pittsburg Area of The Methodist Church, has announced the transfer of the Rev. James Andrew Gaiser from First Church in New Castle, Pa., in the Erie Conference, to First Church, Irwin, Pa., in the Pittsburg Conference.

Tackle Church Survey Task

Ric Gaddis Photo

Commissioned by the 1948 General Conference in Boston to conduct an impartial survey of all "general boards, commissions, and service agencies" of The Methodist Church, a 26-member Church Survey Commission is delving deeply into its task and will report not later than Dec. 1, 1951 in preparation for the 1952 General Conference. Some of the leaders are shown in conference during their meeting in Chicago Oct. 31st to Nov. 3rd. Seated, left to right, they are: G. Wesley Lewis, Pittston, Pa.; Howard W. Selby, West Newton, Mass.; Bishop J. Ralph Magee, Chicago, chairman of the survey commission; and the Rev. Dr. Chester A. McPheeters, Metropolitan Church, Detroit. Standing are Anderson Fox, member of the staff of George Fry and Associates, business management firm engaged to assist in the survey; and the Rev. Ernest A. Shepherd of Contoocook, N.H. Mr. Fox is the son of Mr. and Mrs. Thomas Fox of Newton and a grandson of the late Bishop Anderson. He is one of the staff members who is working most closely with the survey.

NOTE — Each jurisdiction is represented by two ministers and two laymen — plus the two bishops from the World Service Commission (Magee and Purcell). The other clergyman from the Northeastern Jurisdiction (not present at this meeting) is the Rev. Dr. C. C. Noble, dean of Hendricks Chapel, Syracuse University.

Bishop Booth's Engagements

The following is the itinerary of Bishop Newell S. Booth, resident in the Elizabethville (Belgian Congo) Area of The Methodist Church, as he speaks throughout New England, stimulating interest in the current Advance for Christ and His Church:

Nov. 19 — Morning, Morgan Memorial Church of All Nations, Boston, Mass. Evening, Charlton City, Mass.

Nov. 21 — 8 p.m., Wesley Church, Framingham, Mass., Coaching Conference for district superintendents, eight ministers, and four laymen composing Africa Caravan for New England Conference.

Nov. 24 — Evening, Belchertown, Mass.

Nov. 26 — Morning, St. James Church, Springfield, Mass. Evening, Gleasondale, Mass.

Nov. 28 — Boston University School of Theology, chapel and interviews.

Nov. 29 — 7:45 p.m., Tremont Street Church, Boston, Mass.

Nov. 30 — Evening, Middleboro, Mass.

Dec. 1 — Evening, Arnolds Mills, R.I.

Dec. 2 — Student Volunteer Movement, Farrington Memorial, Lincoln, Mass.

Dec. 3 — 11 a.m., Harvard-Epworth Church, Cambridge, Mass. 7:30 p.m., Trinity Church, Providence, R.I.

Dec. 4-13 — Semi-annual meeting of Council of Bishops and annual meeting of Board of Missions and Church Extension.

Dec. 17 — 10:45 a.m., South Church, Manchester, Conn. Evening, Group Quarterly Conference meeting, New London, Conn.

Dec. 20 — 8 p.m., Newton Centre, Mass.

Dec. 24 — 10:30 a.m., Union Church, Boston, Mass. 11:30 p.m., Crawford Memorial Church, Winchester, Mass.

Dec. 29 — Evening, Oak Square Church, Brighton, Mass.

Dec. 31 — Morning, Danvers, Mass. Evening, Epworth Church, Worcester, Mass.

Maude Watson Raison — A Tribute

Charles T. Allen

Mrs. Maude Watson Raison, as the wife of the Rev. Norman J. Raison for 41 years, spent 38 of those years in the service of The Methodist Church as a pastor's wife, serving nine different appointments, including the present one comprising the Methodist churches at Uxbridge and Upton, Mass.

Mrs. Raison majored in being a minister's wife. Her one great interest, outside of her home, was her church and her husband's work. Every Sunday she was to be found in her pew, and unstintingly she gave herself to the various other activities and duties of her church life. She deeply appreciated the friendship of the people, and gave liberally of herself in return. This characterized her career as a pastor's wife right up to the last week of her life. The result is that in all the churches she thus served at her hus-

band's side, there are many who today "rise up and call her blessed." This was attested to by the fact that flowers were sent and people attended her funeral from every parish in which they had labored. This fact was a great source of comfort to her bereaved husband.

Three young men are now in the Christian ministry as the direct result of these labors. Two of them are serving churches in the New England Conference of The Methodist Church, and are prominent in its activities. Mrs. Raison was deeply interested in these young men, and delighted to talk about their ministerial progress.

Christ Church Anniversary

The anniversary dinner of Christ Church, New York, November 6th, was marked by the presence of well-known figures in American diplomatic and political life. The toastmaster was Herbert Brownell, Jr., one-time chairman of the Republican National Committee and campaign manager for Dewey in 1948. The speaker, The Hon. Joseph C. Grew, former ambassador to Japan, paid high tribute to the movement headed by Dr. Ralph E. Diffendorfer to provide Japan with an International Christian University. The Hon. Richard C. Patterson, ambassador to Guatemala and former ambassador to Yugoslavia, was introduced. Mr. Patterson was accompanied by his 94-year old mother. Both Mr. Brownell and Mr. Patterson are members of Christ Church. A gift of $7,000 to screen and equip the church roof as a playground for the day nursery was announced at the dinner, the donor asking that his name be not published.

Advance At Amherst

On Monday afternoon, Oct. 30th, the ground was broken for the new Wesley Methodist Church in Amherst, Mass. Turning the first spadeful of soil for the $125,000 structure was Mrs. Adella King Thompson, a major benefactor of the new church and niece of the first minister of the old church. Mrs. Thompson was handed the shovel by Mr. Fred C. Kenney, chairman of the building committee. The Rev. Maurice L. Bullock, superintendent of the Springfield District spoke briefly; Dr. James H. Laird, minister of Wesley Church, presided. Thus is a dream of many years coming to fruition.

The present Wesley Church was begun in 1878 and completed the next year at a total cost of $7,000. Churches in the Springfield District contributed $1,000 of the amount. At this time there were less than 500 students in the town of Amherst: there were only 68 students at the Massachusetts Agricultural school. Today there are more than 5,000 students seeking their college education in Amherst, over 4,000 of them at the University of Massachusetts.

At the moment there is not a Protestant church within a mile of the campus of the university. The new church will be within a half-mile of the campus on the main road leading from town to the university. There are many fraternity and sorority houses within a short distance of the site. Most of the active members of the church live within a half-mile radius of the site.

There are over 200 Methodist students in Amherst, the majority of whom come from nearly 90 Methodist churches in the state. An active Wesley Foundation program is carried out here, meeting every Sunday night in the basement of the home of Professor and Mrs. Adrian Lindsey. The Board of Education of the New England Conference contributes yearly to further this work among students. Each year, too, the New England Conference, through its Board of Missions and Church Extension, has been laying aside a sum of money for Wesley Church, Amherst, realizing that at the seat of the state university there should be a well-located church, able to serve the hundreds of Methodist students that will come from Methodist parishes throughout the state to the university. Construction of such a church has now begun, and a small band of loyal Methodists are confident that this is God's work and worthy of continued support.

Buck Hill Falls

Ministers in the New York Area will meet this year at Buck Hill Falls, Pa., for their annual retreat from Dec. 13th to 15th. Meeting with the ministers will be Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church. Inspirational speakers will include Dean William J. Faulkner of Fiske University in Nashville, Tenn., Professor L. Harold DeWolf of Boston University; Bishop Gerald Kennedy, resident in the Portland (Ore.) Area of The Methodist Church; and Professor David Roberts, author of "Psychotherapy and a Christian View of Man."

Arch Street Celebration

Last week marked the 85th anniversary of Arch Street Church in Philadelphia, Pa., as it now stands; this is, however, the 88th year of the organization of the Society of Arch Street Methodist Church. Among downtown churches Arch Street holds a strategic place, serving an area which extends for 25 miles around. Many faithful church members come this distance in many instances twice on Sunday. Visitors from all over the country are also attracted to the church.

An anniversary Communion service was held Sunday morning, Nov. 5th with the meditation by Dr. Milton Harold Nichols, minister of Arch Street Church from 1924-1945. Events during the week included a mid-week anniversary service with Dr. Norman W. Clemens of Wilkes-Barre, Pa., bringing the message; a "Women's Night" dinner and program, with Mrs. Mabel Garrett Wagner, executive secretary of the W.D.C.S. as speaker; a church "Family Night" dinner served by Methodist Men; and the anniversary dedication on Sunday morning with the Rev. John A. McElroy, pastor, delivering the sermon.

EVENTS

New England Federation

A resolution for consideration by the New England Conference Chapter of the Methodist Federation for Social Action.

BECAUSE: The Methodist Federation, since its founding shortly after the turn of the century has been a strong voice for the application of Christian ethics to the problems of life under all existing social and political orders, and has by its own choosing maintained a strictly unofficial status within the family of Methodism: and

BECAUSE: Throughout its long and stormy history many New England Conference Methodists have enthusiastically affiliated themselves with the Methodist Federation because they have believed and still believe that such an institution is needed in a denomination as large as Methodism: and

BECAUSE: We believe that the present attempt to discredit the Methodist Federation is an ominous sign of further demonstrations of fear and even hysteria within the house of Methodism and within our nation and our world: therefore

Be It Resolved:

1. That this New England Chapter of the Methodist Federation for Social Action communicate to the executive committee its desire to help save the national organization from disintegregation, and pledges its renewed efforts to strengthen the national organization by increased financial support and by entering into a campaign for new members.

2. That we urge the executive committee to appoint at once a nominating committee to give careful consideration to the selection of the executive secretary, and, that the executive committee consider the desirability of relieving the executive secretary of some of the burden of administrative duties that he might give more of his time to the field promotional work.

3. That we approve the retention of the present name of the Methodist Federation for Social Action and we recommend that the Federation stay at its present location until there has been presented *just cause* why it be removed. — Passed by the New England Conference Chapter The Methodist Federation for Social Action, The Fall Meeting, November 6, 1950 in Framingham, Mass. — Wallen L. Bean, Secretary.

Blanshard Probes Holy Year "Fact — Fiction"

Evidence that many American newspapers and press services display favoritism towards the Roman Catholic Church is furnished by Paul Blanshard in the Sept. 23rd issue of *The Nation*. The author of "American Freedom and Catholic Power," who has spent the past few months in Rome, made some interesting discoveries there. Under the heading, "The Holy Year: Fact and Fiction," Blanshard gives significant data on certain statistical and economic matters, for instance:

"Camille Cianfarra of *The New York Times* became impatient with the contradictory reports about the attendance at Vatican functions and decided to measure off St. Peter's Square for himself. He discovered that the square has an area of only about 33,000 square yards, and that even when the entire length of the Via della Conciliazione is included, the maximum standing room for a crowd is 45,000 square yards. If we assume that people are packed three to a square yard on the ground and allow for 5,000 more on the roof tops, the largest possible number at a Vatican demonstration is 140,000. Fortunately for its members, Italian crowds do not commonly press tightly together — one person per square yard is more typical than three. I found that I could move about freely with a camp chair in the two largest outdoor assemblies of the Holy Year, the one on Easter morning and the one on June 24th when Maria Goretti, the Italian girl of 11 who died defending her honor in 1902, was canonized. The exaggeration in estimating the number of people inside St. Peter's is equally obvious — 35,000 is the maximum the basilica will hold, whereas the Vatican frequently claims an attendance of 50,000." Such exaggerations are nevertheless accepted uncritically in most of the American press.

Blanshard also reports that the Holy Year has had a "disappointing" American attendance, with not more than 15,000 Americans registered by July 10th among the estimated 1,000,000 pilgrims who had come to Rome— "not a large quota in a nation which is supposed to have more than 45,000,000 Catholics." — *Reprinted from "Church and State Newsletter."*

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Raising Men To Match The Granite Mountains

(Continued from Page 11)

churches. Already the enrollment and attendance at the Colebrook church school has more than doubled over last year. Of the 140 pupils, about 75 are transported by three busses and three private cars at a cost of $20 per week. And when the council has made a thorough survey, there will probably be more church schools organized, more groups for young people, possibly even new congregations established. For the first time in recent history a very appreciative congregation of the Colebrook church observed a Harvest Festival on October 15th. Perhaps the most important things, however, are that the council will help solve the problems of its own parish and communities, and solve its own "home mission problems" with its present personnel and without leaning upon the finances of an outside or central mission agency.

There is not going to be any spectacular or overnight development in Colebrook or in the North Country Parish. But there will be a steady and healthy growth based through the years on sound religious pedagogy and that proud self-help which is New England at its best.

Indeed, we may confidently look forward to the day when the New Hampshire and Vermont "North Country" will again raise men — religious men — to match the strength and beauty of her mountains.

Truman Endorses Bible Reading

President Harry S. Truman has endorsed the seventh annual Worldwide Bible Reading Program, which is promoted by the American Bible Society. In a letter to the Bible Society he said:

"The founding date, 1816, on the seal of the American Bible Society, bears witness to the long story of that organization's work in spreading the Word of God to all nations. It gives the society itself a venerable quality in keeping with its high purpose.

"In this age of doubt, which sometimes gives way to cynicism and despair, it is of hopeful significance that the Bible remains the world's best seller. The immense contribution of the American Bible Society in making this happy result possible has placed untold millions in its debt. The society has thereby become in the fullest sense of the word an evangel of light, a messenger of good will to men.

"Our days are cast in an age that knows not God and when love, which the Apostle to the Gentiles exalted above faith and hope, does not rule the counsels of the hearts of men. In the spirit of humility, therefore, I call upon my countrymen once again in the sacred season from Thanksgiving to Christmastide to read and to ponder in their hearts the Book by which our fathers lived — the Book which vindicates the ways of God to man.

"Though others falter we doubt not through the ages one increasing purpose runs. In this faith we shall find God, if not in the whirlwind or the tempest, perhaps in a voice that is still and small — a voice bidding him who is athirst to come and whosoever will, to take the Water of Life freely."

Guidance For Living

Hobart F. Goewey

The Blade So Bright That Men Are Blinded By It

Tennyson's legends of King Arthur's court describe the sword, Excalibur, so great that none could wield it but the king, coming to him out of the mystic deeps of the sea, with jewels on the hilt bewildering heart and eye, "the blade so bright that men are blinded by it," having written on one side the words, "Take me," and on the other, "Cast me away." Our own special abilities and skills are like that. They come to us from the great deeps of creation, heredity and history, special to us alone, to wield as no other can. So bright and dazzling are our gifts that we become blinded by them, thinking to keep them for ourselves, to revel in their brilliance, and to put an absolute claim upon them.

But those who have done the greatest and the most lasting good with their skills and developed them to their best have realized the spiritual source and purpose of their powers. The Jews in exile, remembering the spiritual source of their skills, cried out, "If I forget thee, O Jerusalem, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, if I remember thee not, if I prefer not Jerusalem above my chief joy." If we will make the most of our abilities we will accept them from beyond, train them for service, use them for men, and devote them to God.

Accept from Beyond

There is no such thing as a self-made man. We and our skills come from the mystic deeps of creation, heredity and history. Life itself comes to us from beyond ourselves. Biologists like duNouy tell us that for all

he necessary constituents of life to have happened by chance is so contrary to the laws of chance as to be altogether a meaningless idea. God is at work. It has been said that there is miracle enough in the nervous system of a mouse to confound sextillions of infidels. How about the skill of a pitcher, in a critical ninth inning and a close score, to throw the baseball with a curve breaking just over the corner of the plate to win the game? That means training, yes, but it requires also the heritage of nerve and muscle that came to him without his authorship. Let's not be blinded by claiming our strength or cunning as our own manufacture. If we are realistic, we shall accept them with profound gratitude as from beyond.

Train for Service

A workman is known by the condition of his tools, whether dull and rusty or sharp and clean. A soldier knows that he must "present arms" and present his whole person to his superior officer, ready for service. We do not believe in goose-step discipline. Then if we are to serve at our best we shall need all the more the inner discipline of presenting ourselves and our talents to the inspection of the spirit: of our own consciences and of Christ.

Use for Men

Lloyd Douglas portrays a stone-cutter who becomes a great sculptor when he fulfills Jesus' spiritual conditions of self-forgetful service, and a surgeon who finds new skill coming to his fingers as he serves others without credit for himself. Our blade may become less bright if we are dazzled by it so much as to think it is our own.

Devote to God

When everything that we do is done for the glory of God, every occupation will take on new incentive and power. We then are working for a purpose, for a plan, with a leader. Irving Stone tells in "The Passionate Journey" the true story of John Noble, famous American painter, of his early struggles to find what his work should be all about. As he looks at his best picture to date, "he knew that he had a completed picture before him. Everything was there: the packed prairie, the clouds of dust, the sky, the sun, the buffalo grass, the horses, the men. And yet when they were all put together, they added up to no total, no whole. They were scattered fragments. Something else was needed to give the various parts a harmony, a meaning, a unity. What can it be? he asked himself. Have I left out something important? Failed to perceive it, get it down on canvas? What is missing, that without which all the rest is a dry river?" Then from deep within, but as though from without came a voice, "God." It was only as he did come later, even unconsciously, to express *God* that his work had compelling power. Our skills and techniques now are greater than ever before, and we are blinded by them. They are breaking life down because they are unrelated fragments. We are puttering around unable to put life together, or peoples together, or years into unity, or selves into integration. We shall not get the value from our skills until we accept them from beyond, train them for service, use them for men, and unify these incentives in devoting them to the great meaning and purpose of all, the Kingdom of God.

Bryan Green At Lord's Day League Banquet

Miller C. Lovett

In one of his first speaking engagements in Greater Boston, Canon Bryan Green, Rector of Birmingham, England, appeared at the 55th Anniversary Banquet of the Lord's Day League of New England on Thursday evening, Oct. 26th, at St. Paul's Cathedral.

Speaking on the proper use of Sunday, Canon Green said, "A stable, restful Sabbath is required not only by moral law, but also by the natural law of life. . . . We're not keeping the day to fill the churches, but to fill a basic need in life itself. . . . While you are flocking to psychologists to get yourself turned inside out, if there ever was a case for a quiet Sunday, it's here in America."

Making clear his opposition to a secular, commercial use of Sunday, he pointed out that such use "increases the demand for others to be away from their families." He then turned his attention to a discussion of youth and their use of Sunday and said "Even if they misuse Sunday, our job is to adjust our services to get them so as to be able to teach the positive Christian duty of worshiping on Sunday. In closing he said that the power of Christ is all sufficient for all of the problems that lie before us.

Dr. Samuel Allen Jackson, president of the league, presided at the banquet. Music was rendered by Mrs. Harry Belmont Hill and the Gordon College Quartet. Dr. G. Vaughn Shedd, general secretary, reviewed the history of the organization and listed its achievements. In discussing the present and future program, he observed that if the present trend continues, income for the work will have more than doubled in the past two years. He called on all to give the best possible support.

"When evening prayers were said, and his mother kissed him good night, he (Schweitzer) added his own prayer of childish faith: 'Protect and bless all things that have breath; guard them from evil, and let them sleep in peace'."

* * * *

"Albert Schweitzer, An Anthology," edited by Charles R. Joy. The Beacon Press, Boston, Massachusetts.

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Anti-Vivisection Amendment

BALTIMORE, Md. (RNS) — Religious forces here have enlisted in the camp of those opposing a proposed City Charter amendment which would forbid the vivisection of stray dogs in medical research.

The controversial amendment, which has the support of the local Hearst newspaper, is opposed by the *Catholic Review,* official diocesan paper, and a number of influential Episcopal, Methodist, Lutheran and Jewish ministers.

The *Catholic Review,* in an editorial, stated that the "whole case of animal rights is built upon an erroneous concept of the place and purpose of animals in the order of nature."

Urging its readers to "vote no" to the proposed amendment, the *Review* said: "We have always held and will continue to hold that people are more important than pups, humans higher than hounds, children more precious than chihuahuas, Scots more important than scotties, heirs more important than airdales.

"In the case of Maryland's coming referendum on the use or non-use of stray dogs for scientific experiment, we think the result of such a use amply justifies the continued sacrifice of animals for the advance of medical and surgical knowledge that can and will save many human lives."

Layman's Day Literature

Dr. Harry N. Holmes, prominent Methodist layman, is writing the literature for Layman's Day, Feb. 25, 1951, announced Chilton G. Bennett, executive secretary of the General Board of Lay Activities.

Entitled "When a Layman Worships . . . ," the material will be available shortly after January 1st. The topic was chosen to tie in appropriately with Dedication Day, marking the close of the Week of Dedication, Feb. 18th to 25th.

Dr. Holmes, of Ridgefield, Conn., was born in Australia and is a former New York East Conference lay leader and member of the General Board of Lay Activities.

New Hampshire Advance

Mrs. Esther T. Wellman, poet, author, teacher and former missionary of The Methodist Church to Mexico and Puerto Rico, is the guest speaker for a series of six group conferences of the Southern District in the New Hampshire Conference from Nov. 12th through Nov. 19th. These conferences are being conducted in the interests of the Advance for Christ. Mrs. Wellman is the wife of Dr. Coe R. Wellman, an executive of the New York City Mission Society. She is a graduate of the University of Southern California, Drew Theological Seminary and Columbia University, receiving the Doctor of Philosophy degree from Columbia. She was a teacher at the University of Southern California prior to her marriage. For five years she and her husband served as missionaries in Mexico and for 11 years in Puerto Rico, where Mrs. Wellman was a member of the faculty of the University of Puerto Rico.

The opening conference was held at Pleasant Street Church in Salem Depot on Sunday, Nov. 12th, at 7:00 p.m.; the last meeting is to be conducted at Merrimacport on Sunday evening, Nov. 19th, at 7:00 p.m. Supper meetings at 6:15 p.m. are being held on the evenings of the week. On Monday night at Vine Street Church, Lawrence; Tuesday at Milford; Thursday at East Rochester; and Friday at Raymond.

The 63 churches of the Southern District have been divided for the attendance of pastors and people at one of the six centers of meeting. At each church there is to be a sound film, "Crossroads," followed by the address of Dr. Wellman. The Rev. Ray H. Cowen, district superintendent, and one of the ministers of the district are also speaking at each of the conferences. Included in the team of minister-speakers are the Rev. Otto S. Steele, Jr. and the Rev. Johnson N. Armitstead of Lawrence; the Rev. Raymond S. Proudfoot of Haverhill, Mass.; the Rev. James F. Quimby of Keene; the Rev. Karl H. Thiem of Nashua; and the Rev. Robert E. Drew of Methuen, Mass.

The Federation Speaks For Itself

(Continued from Page 3)

adopted statement (never qualified or amended) the Federation declared that it does not front for Communism or any other "ism" and also said:

"Social Action belongs to the essence of Christianity. It is neither an 'extra' nor an appendix. Christianity is a religion with a distinctive character. Its exaltation of moral values and its profound concern for the welfare of persons distinguished it among religions. God is viewed not as an aloof spectator but as a participant in history in the interest of a rightly ordered world — a kingdom of God. The Methodist Federation for Social Action is none the less religious because it emphasizes social action. That merely makes it religious in Christian terms. Its only 'ism' is Christianity."

The Federation stands on that ground in the present crisis. With genuine humility it confesses its inadequacies and failures. It asks only the charity of judgment which all human institutions need. Those who wish to make its policies have only to attend its thoroughly democratic policy-making meetings and pay very reasonable dues. Methodists who desire to see the Gospel applied to contemporary life are eligible and welcome to membership and full participation. The Federation has survived other assaults. It will survive the present crisis and will continue to serve the church its members love by pioneering ways for Christianizing contemporary society.

Joyce Elaine Brown — Missionary To Cuba

Miss Joyce Elaine Brown, daughter of the Rev. and Mrs. Elmore Brown of Chester, Va., formerly of the New England Conference, sailed from Miami, Fla., on Oct. 2nd for Havana, Cuba, where she was appointed by Bishop Roy Short to teach English and Spanish at Colegio Buenavista and assist there in Youth Fellowship work in various mission churches.

Miss Brown graduated from Union College in Barbourville, Ky., in 1948, and taught English and Spanish at Vashti School in Thomasville, Ga., 1948-49. Preceding her appointment by Bishop Short in June of 1950, she took special studies at Scarritt College.

She is the first from the New England Conference to serve as a missionary under the new quota for full term missionaries, enrolling in the Woman's Division of Christian Service and the first young person in many years to go from a conference family, ministerial or lay, as a missionary to a foreign field.

Her address is Colegio Buenavista, Marianao, Havana, Cuba.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

The Reformer

(Continued from Page 5)

down massively, as if a great reservoir had been held miraculously suspended above them and the flood-gates had been thrown suddenly wide open.

Then, ah, then what took place? Where were Noah and his family? Safe within that house-boat, on their knees, trembling, weeping, praying, rejoicing. And where were all the hilarious scoffers without? They were roaring with terror, struggling, choking, gasping in the downpouring torrent, begging him whom they had so lately mocked to let them into the house-boat. Some were trying to climb trees or ledges; some were toiling to reach the neighboring hills or mountains.

But it was too late — too late! Noah, looking out through his little window across the deluged landscape, shuddered, closed his eyes and stopped his ears to shut out the horrible sights and sounds. And when he ventured to look and listen again, all he could see was water — water everywhere — all he could hear was the steady downpour of the deluge.

For forty days and forty nights, we are told, that awful torrent descended, until it seemed as though there could be no more water in the heavens. And there, between earth and sky, the staunch ark floated, rudderless, sailless, but God-guided and God-driven, while far below lay a maze of myriad corpses of poor, lost, sinful creatures, wilfully blind, self-deluded, self-condemned. Noah had done his best to warn them but they had listened only to deride. And the flood had mocked them, when the hour of their recompense came. The ark and its occupants drifted away to safety; but the record of the damned of Noah's day will never be known to human ken, until the time when the flood shall yield up its dead.

Is the story of the flood true?

We do not know. We neither affirm nor deny. But that is not worth our worrying about. It is as non-essential as the question whether Jesus' parables were true or false.

The purpose of the telling of this Bible story is neither to prove nor disprove its authenticity. It is simply to draw a great — a tremendous lesson from it — a lesson of fearful import for each of us.

Do we accept the warning? Are we safe within the ark? Are we prepared to face the future unafraid, come what may? If so, are we helping to give warning to others to prepare therefore?

"O son of man, I have set thee a watchman unto the house of Israel: therefore, thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way, to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

Puerto Rico Bishops Invite Protestants To Confer

San Juan, Puerto Rico (RNS) — Two Roman Catholic prelates — Bishops James P. Davis of San Juan and James E. McManus, C.SS.R., of Ponce — have invited Protestant leaders in Puerto Rico to confer with them on religious clauses in the proposed new State constitution.

Among the Protestant leaders invited was Dr. Angel M. Mergal, president of the Association of Evangelical Churches in Puerto Rico, who said he agreed with the bishops that "all institutions interested in this religious problem should meet together to discuss it."

The meeting suggested by the bishops, Dr. Mergal added, "will be an advance in the history of Puerto Rico and an example to the whole world."

The bishops' invitation was contained in a joint pastoral letter in which they stressed that the Catholics of Puerto Rico were "not seeking privileges under the constitution which are not given to Protestants also," or looking toward a union of church and state.

The bishops said, however, that the law providing for the new constitution had "stimulated the new association known as the Puerto Rican League for the Separation of the Church and the State," composed, among others, of "freethinkers, Liberals, Masons, Spiritualists and the Pentecostal section of the Evangelical Church."

At its first public meeting at Santurce on Oct. 12th, the bishops declared, the League broadcast a radio program which, they said, "revealed that the campaign for separation of church and state would be a campaign of falsehood and slander in opposition to the Catholic Church."

"It seemed," the bishops declared, "that the primary objective of the campaign was to see that a new constitution be provided in such a form and language as to establish the so-called 'laic state,' a form of government that is irreligious and atheistic and unacceptable to all who have sincere religious convictions, whether Catholic or Protestant."

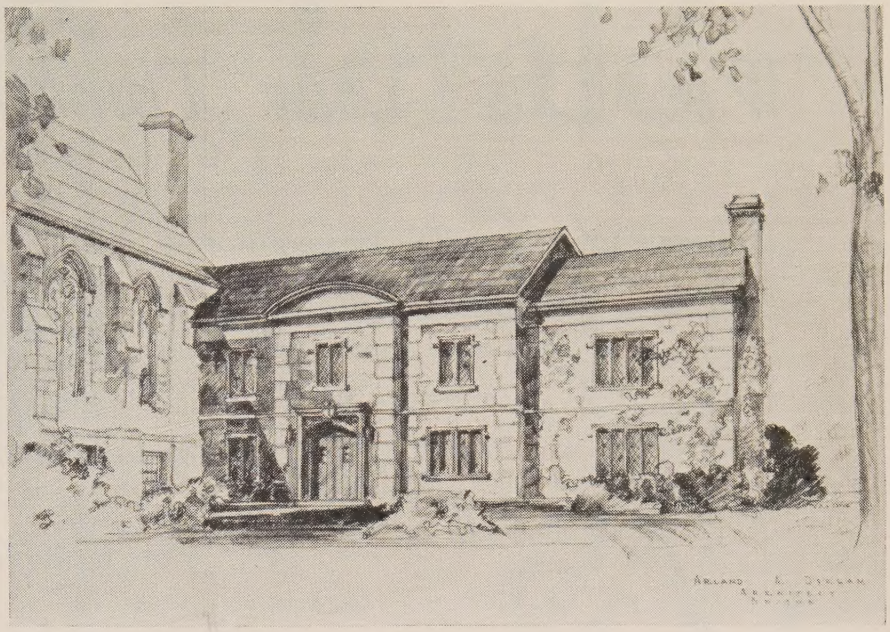
(In New York, an official of a major Protestant denomination working in Puerto Rico said that the Rev. J. R. Lebron Velazquez, president of the League for the Separation of the Church and the State, had been expelled from the Association of Evangelical Churches nearly a year ago.)

The present constitutional system in Puerto Rico, the Catholic prelates continued, "does not grant any privilege to the church, but it lets the church live her own life and attended to the spiritual needs of her people. Considering the complex situation and the fact that there are 20 or more religious groups, claiming equal rights and equal protections, we do not think it wise to change the present system."

The bishops appealed to "our Protestant friends" to "accept the moral certainty that we are not interested in religious conflicts or anything that would disturb the peaceful relationships that have existed between Catholics and non-Catholics during the past 50 years."

"If our Protestant friends," the bishops declared, "wish to be more sure of our position, we will be glad to meet with their responsible leaders, so that we may be able to agree on the religious clauses that may be included in the new constitution."

New Parish House In Milton



Ground was broken on October 30th for the new parish house of Parkway Community Methodist Church in Milton, Massachusetts, the third and last unit of the church to be constructed. The parish house will have a Chapel, department and class rooms for the church school, parlor, kitchen, social hall, office and basement rooms for Scouts and youth fellowships. Estimated cost is $125,000. Arland Dirlam is the architect and Vappi and Company are the builders. The Rev. Robert M. Pierce is pastor of the church.

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Boston Area Calendar

Oct. 29-Nov. 30 — The Albert Schweitzer Festival, Boston.

Nov. 19-Dec. 17 — Study of The World Church, The Advance for Christ and His Church.

Nov. 20 — Boston Methodist Social Union, Hayden Memorial Hall, Boston University.

Dec. 1 — Zions Herald Annual Dinner and Presentation of Churchmanship Award, Hayden Memorial Hall, Boston University, Boston, Mass.

Dec. 4 — New England Conference W.S.C.S. executive board meeting, St. John's Church, Watertown, Mass., 10 a.m. to 3 p.m.

Dec. 4 — New York Methodist Ministers' Forum, Chapel at 150 Fifth Ave., N. Y. Dr. Ralph Sockman will speak on "The Christmas Story."

Dec. 13-15 — New York Area Ministers' meeting at Buck Hill Falls, Pa.

Who Does Your Thinking ?

Is it your favorite radio commentator —

Is it your favorite daily paper —

Is it the mood of the moment —

Is it the local gossip —

Is it propaganda —

At this time when a third world war is possible, we believe that America needs balance in its reading and thinking. National hysteria and international fear of war need the counter-balance of sturdy, independent religious thought and action. ZIONS HERALD has a distinct role to play in its weekly presentation of news and interpretation of news from the Christian standpoint.

PLAN NOW FOR DECEMBER 1st

Each year ZIONS HERALD awards its Churchmanship Citation to an outstanding Methodist. On Friday, Dec. 1, 1950 at Hayden Memorial Hall, Boston University, Boston, Mass., we will honor Mr. Chilton Bennett, executive secretary of the Methodist Board of Lay Activities. Dinner reservations should be made at once at our office. Price per ticket is $2.00. We cordially invite you to attend. — R.S.V.P.

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